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SERMONS

THE ART OF DOING GOOD.

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And when she was risen up to glean, Boaz commanded his young men saying, Let her glean even among the sheaves, and reproach her not: And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.—RUTH ii., 15, 16.

THE Bible student comes on the book of Ruth with delight. He has grown weary of war. The book of Judges is full of stories about the wars waged in Israel—sometimes with other nations and sometimes their most disastrous civil conflict. The last war, with the account of which the book of Judges closes, was a civil strife which resulted in almost blotting out one of the tribes of Israel. Benjamin was "minished and brought low" before that war was ended.

It is a beautiful transition to come away from all this; to find one's self standing in a harvest field once more; to listen to the peaceful murmur of the reapers' voices as they gather in the ripened grain, instead of the horrid din of battle. We had almost imagined while reading the book of Judges that every heart in all the land was well-nigh broken, and that every hearthstone was desolate, and we are delighted to find that here near Bethlehem there is peace and plenty and the shout of the harvest home. The religion of the Lord Jesus is leading the world to a wonderful transition—when all battlefields shall become harvest fields; when the spear shall be beaten into a

pruning-hook and the sword into a ploughshare; when the nations shall learn war no more; when there shall be nothing to hurt or destroy in all God's holy mountain; for the mouth of the Lord hath spoken it. Or, as the poet puts it,

> "When some sweet bird of the South
> Shall build in every cannon's mouth,
> Till the only sound from its rusty throat
> Shall be a wren's or a blue-bird's note."

What a world this will be then! It is a reflection of comfort that after all, human happiness is indestructible; that after men and devils have done their worst, there is many a sheltered nook where quiet reigns, and the building processes of society are steadily going forward.

This story of the book of Ruth reminds us not only of the indestructibility of human happiness but also of the immortality of human friendships, when formed inside the Kingdom of God. Ruth was born in Moab. All her life nearly she had been accustomed to the worship of idols. She was a heathen, but so soon as the light of divine truth flashed upon her soul, she became capable of the most loyal obedience to Israel's King. The ties of grace were stronger with her than the ties of kindred. When her husband died she would not leave Naomi. The stricken woman thought that Ruth would willingly return again to her father's house, and she said, "Behold thy sister-in-law is gone back unto her people and unto her gods; return thou after thy sister-in-law."

And Ruth said, "Entreat me not to leave thee or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest I will die, and there will I be buried; the Lord do so to me and more also, if aught but death part thee and me."

Immortal words! Think of them coming from the lips of a woman born in a heathen land. How many jewels there are which need but the light to reveal their beauty. "Out of Zion, the perfection of beauty, God hath shined," and wherever that light penetrates, such souls are revealed in every nation beneath the sun.

And so Naomi found that the ties of grace are stronger than the ties of kindred. The only bond that never breaks is that bond which binds God's children together the world over.

It strikes me also that this book of Ruth is an object-lesson, showing how God's law concerning the harvest worked out in the life of the common people. When God legislated for mankind upon Mount Sinai, He thought of everything and everybody that could suffer, and taught the world that whoever or whatever could suffer had rights which His people were bound to respect. He threw the broad shield of His protection even over a little bird which might chance to build a nest in the pathway. He said, "Thou shalt not muzzle the ox that treadeth out the corn." He proclaimed Himself as the husband of the widow and the father of the fatherless, and the champion

of the poor and the oppressed everywhere. *I am the Lord*, were the solemn words with which all His statutes and His judgment swere concluded—a sort of governmental seal for the laws of the theocracy, and a pledge for their faithful execution. We are amazed at the number of these precepts and commandments concerning the poor. They had a right to share in every harvest. The time of harvest was a time of joy to them. In the nineteenth chapter of Leviticus and ninth and tenth verses, we read the law upon the subject: "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God." In after days when the people who first received the law from Sinai had all perished in the wilderness, and Moses at the head of a new generation stood upon the borders of the promised land, he repeated the law in the hearing of the people, and when he came to that part of it concerning the harvest he laid great emphasis upon it; in the twenty-fourth chapter of Deuteronomy and nineteenth verse he said:

"When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands.

"When thou beatest thine olive tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow.

"When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards; it shall be for the stranger, for the fatherless, and for the widow.

"And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing."

A great national sorrow was thus made the inspiration of a national benevolence. God spread a table for all His children, for the poor as well as the rich. Thus the harvest time was a time of joy. Every harvest field was open to the gleaners. This law explains the presence of Ruth in the harvest field of Boaz. She had a double right to be there. She was a widow, and she was a stranger in the land. Boaz had inquired into her history. He knew of her misfortunes, her fidelity to Naomi, her abandonment of her kindred and of her native land, that she might come to trust under the shadow of Jehovah's wings. His noble nature was stirred within him. "He said to the reapers, let fall the handfuls of purpose for her; let her glean even among the sheaves, and reproach her not."

What thoughts must have passed through the mind of Ruth as she gathered these handfuls. "Yesterday I gathered only a few straws here and there; now I am gathering whole handfuls." What a careless set of reapers Boaz has to-day! O blessed carelessness that lets the plentiful supply fall within reach of the hand of want! When night came Ruth had an ephah of barley. She carried it to her home, and when Naomi saw it she said, "Where hast thou gleaned to-day, my daughter?" and when she knew she cried, "Blessed

be he of the Lord!" And that prayer was heard and answered. Such prayers always are. How full the Word of God is of this care for the poor. We must not forget it; we dare not forget at the peril of our souls. The last scene of human history is revealed to teach us this, when the King shall say: "I was hungry and ye gave Me meat. I was thirsty and ye gave Me drink. I was a stranger and ye took Me in, naked and ye clothed Me. I was sick and ye visited Me. I was in prison and ye came unto Me." Then shall they answer, "Lord when saw we Thee an hungered and fed Thee, or thirsty and gave Thee drink?" And the King shall answer, "Inasmuch as ye did it unto one of the least of these My brethren ye have done it unto Me. Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world."

Yet with this care of the poor impressed upon the Church all through the sacred Word, there are many who seem to forget it, who find it hard to overcome the love of possession. Bishop Foss tells a good story about a Connecticut deacon of whom he had read. The deacon's pastor met him one day and said, "Widow Green's wood-pile is out; I wish you would take your wagon and haul her a load of wood. It is coming winter, and she will need it." The deacon said, "Well! I have the wood, and I have the team, but who is to pay me for it?" Ah! that is the question which we ask in our blindness, as though God had not said, "I will pay you."

The pastor was a wise man. He knew the bar of covetousness was keeping that soul away from the richest experiences of the divine life. "Deacon," he said, "you haul the wood, and to-night take down your Bible before you retire to sleep, and read the first three verses of the forty-first Psalm, and when we meet again I will pay you for the wood." It was a bargain. The wood was hauled, and that night the Bible was opened and the Spirit of God owned His own truth.

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.

"The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

"The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness."

The Word of the Lord was quick and powerful. As never before the old deacon felt that all such actions are noted and remembered by the King of Heaven. Joy filled his heart, and when he met his pastor again he declared he had received his pay for the wood, good measure, pressed down, and shaken together, and running over.

Practice then this art of doing good. It will refine your heart and ennoble your life, as will no other art that challenges your study and your love. Boaz was a master of this art. He did good, with thought and plan. He did good in such a way as not to overwhelm the recipient of his bounty with a sense of her obligation, and so as not to destroy the spirit of self-helpfulness. "Let fall the handfuls for her and let her glean even among the sheaves."

I speak of the *art* of doing good because it deserves a place among the beautiful arts of earth and heaven. We speak "of the refinement of the arts." Men may cultivate the beautiful and be no better at heart for it all. The beautiful has no ministry to those who reject the great Artist of the Universe. He would have saved the world long ago by the ministry of the beautiful had it been possible. What pictures are like those He hangs before us every day? What sunsets represented on the canvas are like the real sunsets? When we love the Great Artist out of whose mind has poured all the beauty there is in the world, then every leaf and every flower, every sunrise and every sunset, every vision of beauty in earth or sky or sea has its tender, gentle, refining influence upon the adoring heart. This art of doing good refines the heart and life even more than the study of the beautiful.

Boaz showed his mastery of the art of doing good, not only in his kindness to the poor, but also in the harmonious relations he had established between himself and his working people. He was a rich man, spoken of in the record as a mighty man of wealth. There always have been rich men and there always will be. It is a great victory when a man can grow rich and not grow selfish. In that harvest field Boaz solved the labor problem by fair and square dealing with his working people. When he came down from Bethlehem and entered the harvest field, he said unto the reapers, "The Lord be with you," and they answered, "The Lord bless thee." How different this from the angry strife between labor and capital in later times.

It might be so again. The gospel spirit universally prevailing would bring the golden age, where poverty and unrequited toil would be a thing of the past forever.

What would we think to see the president of a great railroad company rising before ten thousand workingmen, and to hear him say, "The Lord bless you," and to hear them shout back in mighty chorus, "The Lord be with you, sir"? That can only occur when men study the art of doing good, and practice it as Christ would have them—with the golden rule for the statute under which they live and work.

Now let us turn away from Boaz and his working people to look at the life of another Master of the art of doing good—Jesus, who was born in Bethlehem of Judea. Not one acre of His ancestral possessions did He own. He had no money, no lands, no possessions of any kind upon which He might draw to practice this art of doing good after the manner of Boaz, and yet He met the problems of toil and sorrow far more successfully than any other philanthropist that ever lived. We do not have to be rich, then, to practice the art of doing good. Whoever wields spiritual forces does more for the world than any other. Christ chose poverty to teach this great truth. "He *was* rich, yet for our sakes He became poor, that we through His poverty might be made rich." Wherever He went, He taught in His wonderful way, that unless men are saved from sin, but little is done for them when their bodily wants are relieved.

Once when He was preaching His Gospel there were four thousand people

in the congregation. There was no bread to feed this vast multitude. The disciples in alarm were about to send them away to buy bread. They had not yet learned that it is not necessary to send anybody away from Jesus, for anything.

In Him all fullness dwells. Andrew said: There's a lad here which hath five loaves and two small fishes, but what are they among so many?

Jesus fed that whole multitude with this slender store. It made Him popular. They were going to take Him by force and make Him a king, but Jesus departed again into a mountain Himself alone. In the morning the multitude sought Him. He crossed the sea in the night to Capernaum, and many of the people took shipping and crossed the sea to find Jesus. When they found Him their leader said,

"Rabbi, when camest Thou hither?" Jesus answered, "Ye seek Me not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life which the Son of Man shall give unto you, for Him hath God the Father sealed."

"Then said they, What shall we do that we may work the works of God? Jesus answered, This is the work of God—that ye believe on Him whom He hath sent."

That is, it is better to be saved than it is to have the power to work miracles. Who believes it? Who can take in that statement of Christ? It is better to have saving faith in Jesus Christ than it is to have power to give sight to the blind, and hearing to the deaf, and cleansing to the leper, and bread to the hungry. "This is the work of God, that ye believe on Him whom He hath sent."

Without this, nothing. If you do not believe, the power to work miracles would do you no good. The sermon that followed rapidly dispelled the popularity of Christ. It was too plain. Too heart-searching. They all forsook Him. Of all the vast multitude that listened to His preaching on the other side of the sea, not one was left after they found He did not again intend to furnish the loaves and fishes. The waning popularity of Christ cast a shadow even over the minds of the twelve disciples, for it was upon that occasion He looked sadly upon the little band and said, "Will ye also go away?"

Then up spoke Peter: "Lord, to whom shall we go? Thou only hast the words of eternal life."

One loyal utterance from a faithful heart banished the latent treason of the little Church. Peter had a creed and he could state it. He believed something. He knew what he believed. I imagine that in after days—after the Pentecost—he never, after the manner of many modern teachers, preached his doubts to the people. He preached his faith strongly, clearly, convincingly, in such demonstration of the Spirit that thousands were converted.

But what of the multitude who so recently were about to take Jesus by force and make Him King? They were scattered. No seeming good was

done by the miracle of the loaves and fishes except mere temporary relief. The people were made no better by it. Christ might have repeated that miracle every day. He might have removed forever from those who followed Him the necessity for toil, but He let them go back to their hard toil and scanty wages, when by His word He might have lifted the curse of labor from them. That He did not do it shows that He did not think this the best way to lift the people into a nobler life. Let those who would substitute mere humanitarianism ponder this miracle. The greatest master of the art of doing good that the world ever saw, after twice demonstrating His power to feed the multitude without their toil, restrained Himself ever afterwards, and let them eat their bread in the sweat of their faces, as their fathers had done before them.

How little do men of the world understand this matter. How they exalt the charity which means only the physical over that which reaches the spiritual. How they undervalue prayer, sacred song, tract distribution, missionary effort, everything in which they cannot see a loaf of bread or a pair of shoes.

"This is the week of prayer," said the editor of the *Chicago Journal.* "The poor need bread more than they do prayer." He thinks that is so. Many a Christian who read it thought it was so, but it is not the truth. Teach men to pray and they will get their own bread. Salvation through faith in Christ will remove their poverty in nine cases out of ten. "That man helps to shingle our roof for us," said a rumseller to his wife, referring to a drinking man. The man was converted to God—the saloon was abandoned. Months afterwards the saloon-keeper met the convert on the street and said, "John, why don't you come around any more?" "O," said he, "I shingle my own roof now."

Exactly. How blessed that is! The mere humanitarian would have been satisfied with taking the well-filled basket to the inebriate's home for his family, and that would be a blessed work; but the real believer in the power of Christ to save would have gone out in mighty prayer and faith after the man's soul, and in doing that he did the other work so much better. That man will take his own baskets home now, and though he come begrimed with smoke and dust from the foundry or rolling-mill—the children would rather have their father bring home the baskets than the finest lady in all the land.

Let us preach Jesus. On this high plane of spiritual power we can all learn the art of doing good—of doing the greatest possible good. Ministering to the physical alone is a slight thing compared to our possibilities.

We can hide multitudes of sins by bringing sinners to Christ that He may set them free. We can send thrills of joy into angelic hearts, and find at the last that we are to shine as the stars forever and forever, because we have turned many to righteousness.

In this great harvest of the world walks a greater than Boaz, and the humblest gleaner of us all may yet hear Him say of us, "Let fall the handfuls. Let her glean even among the sheaves."

THE CHRISTIAN'S RETROSPECT, A NECESSARY INCENTIVE TO THE CHRISTIAN'S PROSPECT.

By Pres. William Carey Crane, D.D., LL.D. (Baptist), Baylor University, Texas.

But now in Christ Jesus ye who sometimes were afar off, are made nigh by the blood of Christ.—Ephesians ii., 13.

History tells us of a fisherman of Sicily who was raised to that island's throne; but who will compare that or any earthly throne to the twelve thrones which were set up over the twelve tribes of Israel? What is a king of Sicily to an apostle of Christ? A wonderful man has risen up in our own (as we call it) wonderful time, risen up from a moderate station to the empire of Europe; and yet the eight volumes which another wonderful man has written of that Emperor's deeds and fortunes, have not been preserved and cannot preserve such a name for his hero as is secured by hardly more than eight lines, which tell us of those men who first fished for their living on the sea of Galilee and then were called to be apostles of Christ. Thus to judge of elevations or depressions in human life, we must make comparisons. Would we know the high distinction of a Peter, we must first think of him as a poor fisherman and then as an inspired man of God. Would we know the extraordinary elevation of a Washington, we must first contemplate him as an humble surveyor in the colonial history of Virginia, and then the great chief of a free and independent nation. Would we know our present point of elevation in the scale of nations, we must revert to a period "in former ages," when our country was little better "than a wilderness and its inhabitants a race of barbarians." Thus and thus only can we ascertain what civilization and cultivation have done for us. There must be landmarks and guides in the past to enable us to come to proper conclusions concerning the present. If such be the case in human affairs, it is no less the case in divine matters.

We shall therefore affirm, that "the Christian's retrospect of the point from which he started and the course he has travelled and the position he now occupies is a necessary incentive to holy zeal in the future." So to do successfully we will describe, first, a state of nature; second, a state of grace; third, the characteristics of a natural man; fourth, the characteristics of a spiritual man; fifth, the change of our condition as affected by the application of the text.

I. A state of nature. Andrew Fuller well remarks, "There is a natural distance from God which necessarily belongs to us and to the loftiest archangels, as creatures." This does not conflict with the thought that one can be in a state of nature, and of course be far removed from God. Not only are those who are in a state of nature, morally distant from God, but even the angelic hosts now before the throne of eternal glory are at this natural distance.

1. A state of nature is one of moral darkness. Having eyes we do not see. There is no sun in the moral heavens ; no light of celestial stars ; no rays from a glorious orb of eternal light. The atmosphere is too heavy for the feeble light of nature. The senses are too gross for impressions from mere external objects. The God of this world hath blinded our eyes. Groping in moral darkness, we wander, we err, we sin. We see neither stars nor sun. We have neither guide nor compass.

2. A state of nature is one of spiritual blindness and deafness. There are scales over our eyes. Our ears are stopped. The glories of an animated creation, irradiated by the light of God's countenance lighted up in token of reconciliation with a revolted world, are not beheld. The sounds of joyful triumph which proceed from the choral throngs who crowd the gateways of the Almighty's praise are not heard.

3. A state of nature is one of moral and spiritual death. Infidels and sceptics affect to despise the idea that there may be a paralysis of our moral and spiritual being while our physical nature may be in full play and all our powers delightfully harmonizing in securing us peace and joy. Paul clearly indicates such a state when he reminds the Ephesian Church of their spiritual benefits: "And you hath he quickened, who were dead in trespasses and in sins; wherein in time past ye walked according to the course of this world."

4. A state of nature is one of enmity to and alienation from God. "The carnal mind is enmity to God." "Remember that ye being in time past Gentiles in the flesh, that at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in this world."

II. A state of grace. 1. It is one of light. "The Sun of Righteousness hath arisen upon us with healings in His wings." The mysteries of creation are referred to the omniscience of the Creator; the mysteries of redemption to the bright revelations of eternity.

2. It is one of peace. "Therefore being justified by faith we have peace with God, through our Lord Jesus Christ." This implies that our enmity has ceased, and that our hearts are reconciled to God.

3. It is one of joy. "We joy in God through our Lord Jesus Christ, through whom we have received the atonement." "The fruit of the Spirit is love, joy, peace, long-suffering, etc." Temporal afflictions and every description of human grievances break not in upon the even course of our joy.

4. It is one of unclouded faith and hope. The one, the superstructure, the Spirit builds upon the promises; the other, the fruit of the first-named principle. With these, one to buoy us up, the other to impel us onward, our Christian career will be completed and successful.

III. The characteristics of a natural man. 1. The depravity of his heart and the sinfulness of his unholy affections are stronger than the impulses of his soul. "The spirit is willing but the flesh is weak." The spirit has not acquired power to control his lusts.

2. He is destitute of proper knowledge. "The heart is desperately wicked,

is deceitful, is polluted, is a den of beasts, is a cage of unclean birds, is a nest of vipers." He knows it not; he has not yet learned to pray. "Who hath known his errors? Cleanse thou me from secret sins!"

3. He is satisfied with this world. He has not learned to send his thoughts away from earth. He has not raised his affections above temporal joys.

4. He is ignorant, blind, naked, condemned in sin, the slave of his lusts, the servant of Satan, the heir of hell.

IV. The characteristics of a spiritual man. 1. He is penitent. The sins of the past he hopes are forgiven, the sins of the present he daily implores God may be pardoned.

2. He is humble. Humility sits upon him like a garment. He is not self-complacent over discharge of known duty.

3. He is dependent upon God. This results from his unshaken faith. Having brought nothing into the world, he knows he can carry nothing out of it. God gave him everything. He trusts in Him for everything in future.

4. He is a man of active Christianity. There is no neutrality or halting ground with him. He looks up and is ever moving onward and upward.

5. He is a man of love and forbearance. He wears God's image, looks like His Son, has the spirit of an angel, and the praise for his God of a seraph.

V. The change of our condition as effected by the application of the text. It intimates that a certain time we were without Christ (vs. 11 and 12). "At that time ye were without Christ" refers to the condition of the heathen. "They were without God and hope in the world."

The science of Egypt, Chaldea, Greece, and Rome had discovered much as to things pertaining to the present life; but in respect of a hereafter all was enveloped in gross darkness. The text intimates the mode of the great change. Having asserted that those "who sometimes were afar off are brought nigh to God," the apostle affirms that this is accomplished in Christ and through the application of His blood. Therefore: 1. The blood of Christ is the means, when preached, through which sinners are brought near to God. "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

2. "By the blood of Christ, as shed upon the Cross, atonement was made, sin was expiated and a way opened for God to draw near to the sinner, and the sinner to God." This is a proposition of Andrew Fuller. "God sent His own Son in the likeness of sinful flesh and for sin (or by a sacrifice for sin) condemned sin in the flesh." "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things."

This proposition and this passage are a summary of gospel truth. 3. We are brought into sacred nearness to God and enter a state of salvation through the blood of Christ. This is applied spiritually and is the true remission of sins. Divine grace applies spiritually the Divine Redeemer's blood, to cleanse from sin. Precious grace! Precious blood!! Glorious Saviour!!!

We call up these varied considerations to-day,* as waymarks on the way to Heaven; as the pillars of truth and the monuments of Heaven's glory. Emphatically we partake of Christ's blood and commune with Him in spirit. We commune with the patriarchs, apostles and justified spirits of a past age. Let us take encouragement from the present and press onward. And if Christ withheld not His blood to bring us nigh, it surely is not for us to withhold any labor or expense in carrying his gracious designs into execution.

Aliens! Sinners!! we are afar off. Can we be brought nigh? Afar off from purity, joy, peace and hope! Brought into faith, hope and joy by the blood of Christ—how mysterious, yet, oh! how true. Distance in sin is removed, and nearness to God is secured by the blood of Christ. We look back and behold Christ crucified, and ourselves condemned under sin. We look forward and behold Christ exalted, our High Priest on high, touched with a feeling of our infirmity, and ourselves redeemed through grace, by the application of His blood to our sinful souls.

The fountain is open and flowing; the cross is uplifted and attracting. Christian, approach and rejoice. Sinner, look and live.

Christ Increasingly Precious (I. Peter ii., 7).—It must be so, since a closer intimacy with a perfect being increases our knowledge of His perfections, and in the same ratio our admiration and love. The farther the believer advances in the divine life, the more he must necessarily become acquainted with Christ; for his religious progress is the measure of his growing knowledge of the Lord Jesus. We can only advance in grace, truth and holiness, as we have close relations with Jesus, constant transactions with the Saviour. Christ is our life, and our growth in spiritual life is Christ increasing within us. It is as utterly impossible to cherish a holy desire, to conceive a heavenly thought, to perform a good action, to conquer a single infirmity apart from a direct communication with Christ, as for the lungs to expand without air, or sunshine to exist without the sun.

The absence from His beatific presence—distance from His blest abode—the vicissitudes of life—the fluctuations of time—the advance of infirmities—the increase of anxieties and cares—and the formation of new friendships render not the Saviour less precious to the believing soul. Other objects often lose their attraction, their desire to interest, or their power to charm us, by the lapse of years; but Jesus is that glorious object who grows more precious to the heart in time, as His capacity unfolds of making us supremely happy; and in eternity will become increasingly the object of our love, and the theme of our song, and the source of our bliss, as growing ages unveil His loveliness, His glory and His grace.—*Octavius Winslow, D.D. (Baptist).*

*Preached at an Association.

Timely Services

CHRISTMAS-DAY.

ROOM FOR THE PENITENT IN CHRIST BUT NONE FOR CHRIST IN THE WORLD.

By Merritt Hulburd, D.D., Methodist Episcopal Church, Washington Square, New York.

There was no room at the inn.—Luke ii., 7.
And yet there is room.—Luke xiv., 22.

From the tower in the market-place of that ancient Flemish city, Ghent, one sees a multitude of roads which converge in the open space below. Whether he is to consider those roads as starting from one centre and going ever wider apart, or as beginning widely asunder and drawing ever nearer until they meet in the market-place at his feet, will depend upon the standpoint and mental habit of the observer. If he have come across continents and seas to visit the place, obviously he will regard the roads as drawing toward the centre. If he have been caged and confined against his will and hate his captivity, the roads will look as though they pointed invitingly away.

So of the two passages taken from the one Gospel which I have brought together as the text of this sermon and which, studied together, teach the truth which I desire to enforce. Taken from one writer and in certain aspects relating to one person, that of our Divine Lord, they present apparently opposite conditions. He relates Himself to both in a way to make it appropriate to employ each in the discussion of a single subject.

Indeed, He so relates Himself to the ages that the thoughts of the thinker, the philosophies, and religions of all times unite in or diverge from Him. Of the multitude of figures which Doré brings together in his great painting of Christ leaving the *Prætorium*, all faces turn toward Him. Some in rage and hate, some in keen-eyed curiosity, some in fears, and a few in reverent and tender love; but every eye is upon Him. In Him all meet, some to find truth and dominion so sweetly human, so strangely divine, that they are at rest, others to fling themselves against Him with impetuous rage, and dashed to foam flee away from Him forever; but in Him all things unite in perpetual blessedness, or divide to find no rest or home. But let us study more minutely these two passages.

The first quoted is in itself without significance other than the statement of a historic incident occurring in St. Luke's account of the Nativity, serving to illustrate the impoverished condition in which these descendants of that illustrious Davidic line returned to their ancestral home, and on the other

hand the crowded condition of the tribal cities on account of the decree of Augustus which sent them thither to be enrolled and taxed.

But was not this scene typical? The Babe in the manger! Did not the Man of Nazareth say, "Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay His head." And St. Paul: "Ye know the grace of our Lord Jesus Christ, how that . . . for our sakes He became poor." Was not His whole life one of poverty, and after His entrance upon His ministry was He not absolutely a pauper? Indebted to Peter and the family at Bethany for shelter, and obliged to work a miracle to pay His poll tax; hungry, did he not seek to break His fast from the roadside fig-tree; weary, was not His pillow of wood in a borrowed boat; borrowing an upper room for His Supper while the materials of that supper, which was at once a sacrifice and a sacrament, were contributed? Charity furnished a grave, and the last office of love His grave-clothes. "He came unto His own and His own received Him not." "There was no room." Crowded by multitudes from afar, of all who came He alone had the claim upon the grandest welcome and most royal entertainment, and He alone was denied it. The kings of the Orient came and the Tetrarch accorded them reception; but the Prince of the kings of the earth, for Him there was *no room.*

Bazaars for merchants, oriental hospitality for travellers, palaces for kings; but a manger for the Son of God! I have seen cities illuminated, multitudes rejoicing over the birth of a puny heir to a petty prince; but "Low lies His head with the beasts of the stall." And thus it has been to His Gospel: there has been "no room." Room for the world and its claims, for its follies and its maxims, but none for its King. His claims are met by the multitude with "I've no time; I'm too busy." They can stop for anything else, can grow serious over the latest folly or fashion, but are too much occupied to find room for Him whose they are and whom they ought to serve.

With most, everything else has taken precedence of Him whose claim is first and best. This planet is His. He made it. Why should not the Owner when He comes have place? And our bodies are His temple, made for that purpose: they commit sacrilege who fill that temple with other things to His exclusion.

> "Room for business, room for pleasure,
> But for Christ, the crucified,
> Not a place that He can enter
> In the heart for which He died."

But now turn the picture and see the other side. We have seen how the rebel world received its King, what reception the lost world accords its Saviour and Redeemer. We shall find in the second clause of the text the reception which he accords to the world. Sinful, alien, ungrateful world, for it there *is room.* The passage is from the parable of the great supper, uttered, as you may remember, while He sat at meat in the house of one of the chief Pharisees, who most inhospitably used the time to entrap his guest, by putting in His way a sick man and watching whether He would heal on the

Sabbath day; but He silenced their cavilling by the wonderful parables of the chapter. In one He rebukes the pride and strife that sought chief places at feasts; in another the ostentation which took the name of hospitality, and the cupidity which masqueraded as generosity. Their feasts were given for show; and perhaps while he spoke, the table of this rich Pharisee was spread in sight of a throng which looked on; their gifts were to the rich in expectation of receiving from them again; and in that of the text he shows how the divine thought and love contrasts itself with all of them in the great supper to which many who were bidden found themselves too much occupied to come. The provision was so abundant that when the surrounding throng, typified by the people who stood without, within sight, and probably within hearing; that still there was room, and then His great heart went out toward the "other sheep which were not of this fold." And them He would bring as He saith, "that my house may be filled." And so this takes its place in the gospel message, "Yet there is room"—illustrating at once the amplitude of the provision, the exhaustlessness of the bounty and the impartiality of the invitation.

Room for the ingrate who had wasted his patrimony in riotous living and was returning in his rags and filth; *room* for the weakly wicked who denied Him, for Peter found a welcome; *room* for the cruel persecutor, for Saul of Tarsus saw Him "as one born out of due time;" *room* for the degraded outcast, for the woman that *was a sinner* who wept at His feet, heard Him say, "Thy sins, which were many, are all forgiven thee;" *room* for the world's outlaws, for the dying thief who humbly prayed, "Lord remember me when Thou comest in Thy kingdom," heard dying lips frame themselves to the assurance, "To-day thou shalt be with me in Paradise." Yes, there is room for all in that heart of Him who "so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish but have everlasting life."

> "Yet there is room! The Lamb's bright hall of song,
> With its fair glory, beckons thee along;
> Room, room, still room! Oh, enter, enter now."

O world, world! dost thou know what thou art doing and who it is that is saying, "Behold, I stand at the door and knock"? He is the Prince of Peace: let Him in, and the wars and discords that have rent thee so long shall cease. Let Him in: He is meek and lowly and there shall be rest for all thy turbulence and turmoil. Let Him in to the marriage-feast and there shall be blessing on thy joy. Let Him into the homes of poverty and sadness and He will bless the toil and the rest of the laboring man, and set a light in the darkened chambers of affliction. O sinful soul, let Him in and thou shalt lose thy burden and find peace. Let Him now be born in thy heart and enthrone Him in His rightful place, amid the rejoicings of this advent time. Let it not be as of old, that when He comes, the buyers and the sellers, the dancers and the players, shall have all thy heart and no room be found for Him.

O how long is the selfishness and greed of this world to fling its hateful contrast upon that divine love that watches and waits in the pure heroism of

most unselfish devotion? How long the wide welcome of the Father's house to be met and mocked by manger cradle, and the barred heart and closed gate which has no room for its Prince and Saviour?

"Thou didst leave Thy throne, and Thy kingly crown
When Thou camest to earth for me;
But in Bethlehem's homes there was found no room
For Thy nativity.

"Foxes found their rest, and the birds their nests,
In the shade of the cedar tree;
But Thy couch was the sod, O Thou Son of God,
In the deserts of Galilee.

"Heavens arches shall ring, and its choirs shall sing
At Thy coming to victory;
Thou wilt call me home, saying yet there is room—
There is room at My side for thee."

THE PLENITUDE OF THE GOSPEL FEAST (LUKE xiv., 22).—If our desires were as large as God's offers, what is there that we should not possess? It is not by His will, then, that men are shut out from heaven or excluded from a participation in the Gospel feast which He has prepared for us. If millions accepted the gospel invitation instead of the scattered ones that compose the flock of Christ, after every admission we should hear the accents of that kindly voice ringing out clearly and sweetly over the busy crowd of this world, "Yet there is room." "Yet there is room"—room for all, and all that come are welcome. There is food enough for all. The feast of which Isaiah speaks is made to "all people" It is said of the "filled" that they shall "hunger no more." God would not invite men to a banquet and set nothing before them. The blood of Christ and the power of His grace are sufficient for every soul that applies to Him in earnest longing, confession and thanksgiving.

"Yet there is room"—for the worst and vilest. None are excluded. Though God offered the Gospel first to His "friends" who were in covenant with Him, He does not shut out His "enemies." The depth of our degradation and the extent of our guilt need be no bar since we have an invitation so precisely worded. All God's guests at this Gospel feast *were* vile. They did not get righteousness, and purity, and peace, and then go, but they went to Christ and He gave them "the wedding garment," clothed them with the fine linen, washed away their sins, and healed all their disfigurements. Whoever goes thus will be welcomed by the Master, who will immediately order the best robe, put a ring on the finger, and imprint upon the lips the kiss of peace and love and joy. "Yet there is room"—many a vacant place still in this mansion house of true pleasure awaiting those who are yet deaf and indifferent to the call. It may be the parent, child, brother, husband or wife who are wandering about in the mazes of sin. Oh, let these words ring in the ears of all to whom the Master's invitation brings neither interest nor inducement: "Yet there is room."—*Rev. William Harrison* (*Episcopal*).

THE NEW YEAR.

A MEDITATION ON DUTY AND DESTINY.

By James M. King, D.D. (Methodist Episcopal), New York.

Who are all of us here alive this day.—Deut. v., 3.

God, speaking through Moses to all Israel assembled, reiterates the Ten Commandments. Moses declares to them that "God made a covenant with us in Horeb, not with our fathers, but with us, even us who are all of us here alive this day." . . . The context records one of the halting times in the history of the Israelites, when they are called upon by their leader to review their wanderings, repent of their disobedient ways, and think of the mercies of a covenant-keeping God, and to listen to His message again, once written "in two tables of stone." . . . God often calls a halt to His people that they may have opportunity for meditation on duty and destiny. And it becomes His servants and leaders among men to embrace appropriate and suggestive seasons for reminding the people of broken vows, and for exhorting them to renewed loyalty to divine law once given and never repealed. The beginning of a new period of time in the Christian calendar is such an appropriate and suggestive season.

The wise man in any department of human endeavor is wont yearly to take an invoice; to review at set times his past, and from its teachings and experience shape his future. . . . The fact that we "are all of us here alive this day," tells a story full of infinite import. Despite danger, and disobedience, and disease, and death; and because of the divine patience, and goodness, and mercy, and love, we are "here alive this day." These facts rebuke carelessness and impose responsibility, and claim gratitude, and demand diligent devotion, and ought to inspire holy resolve issuing in consecrated living.

It is a time for asking questions of our souls. The interrogation put by the Prophet Elisha through Gehazi to the mourning Shunammite mother, and her resigned response, come home to many hearts at this time. "Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered, it is well." Is it well with us individually, as parents, as children, as families? Is it well with the one who was with us alive a year ago but is not? Yes! If we have been obedient to the divine commands, or have been pardoned through the divine mercy. Yes! If we have heeded the Heavenly Father's directions for the control of our families, and have hedged them in by a wall of grace, within which is a family altar. Yes! If the departed has gone from a Christian home on earth to Christ's home in heaven.

As we close up the record of one year, and alive, stand on the dividing line between two years, it becomes us as "pilgrims and strangers" to remember of

the past that, as Moses said to the Israelites who had come out of the Egypt of the past, we "shall henceforth return no more that way." The record has been irrevocably made. We have left it, but it has not left us. If the path has been crooked, we may be sad, but regrets cannot make it straight. If the way has been thorny, and we have walked in the midst of Egyptian darkness, assailed by temptations and surrounded by enemies, we ought to be glad that we are alive, and rejoice that we shall "return no more that way." If the memories of the past year are filled with benefactions and victories, we should not sigh to retrace our steps, but the rather rejoice, and turn our face to the future with courage, resolution, and hope.

Joshua, the successor of Moses, when he was about to lead the Israelites over Jordan, sent the priests ahead with the ark of the covenant to tell the people the way, saying to them, "Ye have not passed this way heretofore." Israel had wandered forty years in the wilderness. They were out of Egypt and out of the wilderness. They were for years filled with waywardness, and idolatry, and consequent unhappiness. And now, yet alive, they stand at a critical time and pass, a type of our humanity looking toward an unknown future separated by a veil that no human eye can pierce and no human hand remove. But they had their Joshua and we have ours. And the fact that the future is separated from us, while a leadership is provided and the ark of the covenant is with us, is one of the best evidences of a Heavenly Father's kindness. Judging from the experience of the past, who could have heart to meet the possibilities of the future were they known?

We enter upon a way that we have not passed heretofore. And we hear our Joshua saying unto us, "Sanctify yourselves; for to-morrow the Lord will do wonders among you." It is safe and only safe to follow in the way of God's covenant. Take not counsel of fear but of faith and hope. And then whatever the experience of the past may have been, the future cannot reveal impassable rivers or seas, or mountains or wilderness, or enemies presenting successful opposition. And if in this trust and under this leadership, we go to the untried ways of a new year and the journey shall end, the end will be in the promised land.

"Alive this day" was true of many a year ago of whom it is not true this day. "Alive this day" is true of many this day of whom it was not true a year ago. Why are we alive when others have fallen in the pilgrimage? What has God for us to do that He has spared us despite our unfaithfulness? What would have been our destiny had we have fallen the past year? What shall be our record if spared another year?

THE PAST YEAR AND ITS LESSONS (ECCL. iii., 15).—The past, whatever its hue and character, whatever its indiscretions and follies. I. God requires a recollection of the mercies that are past—mercies undeserved, unexpected, "all His benefits." II. God requires an account of the means of improvement which have been afforded—your remembrance of these and your experiences. III. God requires that if there be room for improvement, reformation may be commenced immediately—God pleads for a full and final surrender of heart to Him.—*Rev. W. G. Barret* (*Independent*).

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The Cost of the Ministry.—This is a subject which needs continual ventilation, until the Church at large is thoroughly instructed in her duty and comes up fully "to the help of the Lord against the mighty." No one can deny that there is a vast number of our population actuated by the spirit of true religion who feel their responsibility as stewards of God and who know that "it is more blessed to give than to receive;" but what a large majority are in the residuum, whose purse-strings are so held by covetousness that they can only give sparingly if not grudgingly to the Lord, who feel "taxed" when a call is made upon them for the support of the Gospel, who are frequently complaining of the parson's needs, and some of whom are opposed to all material compensation for the preacher. In all this there is nothing new. The ministry of the Gospel has had to contend with this parsimoniousness in every age, and by it the Church has been retarded and its membership dwarfed and polluted. Because of the prevailing covetousness Paul had to work with his own hands for livelihood, while planting and watering the Church at Corinth. And that church thus founded seems never to have conquered its worldly spirit, for in a few years its uncleanness, formality, and contentions called forth the caustic letters of Paul and awoke in him the spirit of the Master when He drove the money-changers from the temple. Every covetous man is an Achan in a church. He cares, it may be, more for the welfare of his pet brute than for that of the man who breaks to him the bread of life. His example and influence lower the tone of the church's piety, scrimp the contributions of its members, and open the doors for a flood of iniquity. The Church should have no place for such men, or, if any place, only the lowest one, until grace softens, cleanses, elevates and makes him more conformed to the image of Him who gave *Himself* for us. The fourteenth and fifteenth verses of the twenty-second chapter of the book of Revelation should be often pondered, as they reveal the final results.

Things New and Old.—These words describe what the preacher of the Cross ought to present in the delivery of his message. He has the Law and the Gospel to unfold: the one given under the old dispensation to declare the unchangeable principles of righteousness, to prefigure Christ, and to act as a schoolmaster to bring men to Christ; the other introduced by Christ Himself as the grand complement of God's revelation to fallen man. In the presentation of these he will find ample scope for all his powers. Besides, he must not only have his mind well plenished with old doctrines and historical details, but he should be always making new observations. His own experience, his knowledge of the world, all departments of science and philosophy, the treasures of the past and the present in nature, providence, and grace are open

to his study. These will aid him in illustrating the doctrines of grace old as eternity itself, and will tend to vary his mode of teaching them so that all tastes, capacities, and conditions of life may be profited and satisfied. Heavenly truths, though never changed in their essence, took in the hands of Christ the form of proverb, parable, and narrative. While the preacher must never lose sight of the old truths of God's Word, he, like Christ, should draw his lessons from every department in nature and from every vocation in life, and so present the truths of Scripture in such new phases as shall best adapt them to the age in which he lives. An opposite course in the preparation and delivery of the preacher's message will only secure for him congregations as listless and unedified as the sleepers in the grave. Thus did not Whitfield and Wesley and Jonathan Edwards preach. They were not only well *instructed* in the things of the Kingdom, but they had studied the habits of their hearers, knew their special temptations and their manifold hindrances to holy living, and they feathered the arrows of God's truth with such winged things as their knowledge of these afforded, and aimed them with such skill that they pierced the carnal nature and quivered in the hearts of the enemies of the King. They did not spend their strength in vain. Under their preaching, "men heard the judgment trump and saw the advancing heaven, and the day of doom began to mantle them with its shroud." But after all, the bow will be drawn at a venture unless directed by the Spirit of God.

Hypothesis in Scriptural Interpretation.—If there is anything about which man needs to have certain information it is about that which refers to his relationship to God and the duty God requires of him. This information can only be obtained in the Scriptures of the Old and New Testaments. In these, as might be expected in a revelation from the Infinite Mind, there are things both profound and simple. A finite mind can only hope to comprehend gradually any of these revealed things, but enough is plain and comprehensible to the docile spirit to give man sufficient knowledge at every step and also ever brightening light as he advances toward eternity. And in the study of the more profound passages of Holy Writ what need is there that he risk an opinion of their meaning on the basis of a mere supposition, or attempt to settle on a conclusion when he knows that his premises may be wrong? We must start from *known* truths if we would arrive at certain results, and he who would interpret any portion of God's Word on any other line of reasoning is a phosphorescent teacher, who will only lead his pupil into the ditch.

A December Christ.—Whatever foundation there may be for placing the birth of Christ at its present generally conceded date, one thing is certain, that we have a Saviour who is a comfort and refuge in the wintry seasons of life as well as companion and guide in the periods when the flowers bloom and the zephyr fans. Christ is no fair-weather Saviour. He is a very present help when the blast is sharp, the sky clouded, the hopes blighted, and every prospect covered with ice and snow. How our poor, suffering humanity should greet this Christ as it keeps the anniversary of His birth! He has come to the destitute, to the wandering, to the fainting, to those cold and naked, shrunken with sickness, chilled with disappointment, immersed in bereavement, and bending over open graves. He comes with a "balm for every wound, a cordial for every fear," with a robe for every penitent, a home for every wanderer, and a throne for every child. He is indeed a "December Christ." Let us bring Him our hearts and ourselves, with our gold and frankincense and myrrh, and join hand in hand as we unite in the chorus of song—

> "We love to sing around our King,
> And hail Him 'blessed Jesus,'
> For there's no word ear ever heard,
> So dear, so sweet as Jesus."

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NOTED PREACHERS

Charles Cardwell McCabe, D.D.

By Editor.

We give as our frontispiece this month the portrait of one whose face is familiar to thousands in every part of our land—that of Charles Cardwell McCabe, D.D. Dr. McCabe is the son of Robert and Sarah Cardwell McCabe and was born at Athens, Ohio, October 11th, 1836. His paternal grandfather was a native of County Cavan, Ireland, and of Covenanter stock. His father was a Western merchant of noble and generous spirit, who died in Chicago, June, 1872. His mother, born in England, was a descendant of the distinguished Cardwell family, of literary taste, ardent piety, and a devoted Methodist. She died in Burlington, Iowa, in 1852. Charles, physically delicate as a child and youth, received his mother's special care and her unceasing devotion to his mental and spiritual interests. His heart was touched by the Spirit of God in childhood, and his earliest desire was to be a Methodist minister. In 1853 he entered the Wesleyan University, Delaware, Ohio, where he remained four years, taking a full course in classics, science, and theology. On leaving college he taught school for two years, entered the ministry in 1860, and joined the Ohio Conference of the Methodist Episcopal Church. His first charge was at Putnam, in the same State, where he remained over a year. The spiritual necessities of the soldiers in the civil war attracted his attention, and in 1862 he entered the army as chaplain of the 122d Ohio infantry, was captured in 1863, incarcerated for four months in Libby Prison, and exchanged on the 27th of October. His services were next rendered to the Christian Commission, on whose behalf he delivered many addresses, and raised for its use over one hundred thousand dollars. In the spring of 1864 the chaplain returned to his regiment, and a great religious revival soon after occurred in the brigade to which it was attached, during which, meetings were held nightly and many souls converted. At the close of the war he returned to the regular ministry of his Church, and in 1865 was placed in charge of a large congregation at Portsmouth, Ohio. Through his instrumentality a fine church edifice was erected for the congregation, and principally by his efforts fifty thousand dollars were raised to defray the expense. Dr. McCabe's gifts, energy and experience had prepared him for a wider field of usefulness, and at the call of his Conference in 1866, he was assigned the position of Centenary Agent, to utilize the enthusiasm pervading the Methodist body of Ohio during the centenary year of Methodism in America, with a view to the endowment of the Ohio Wesleyan University. This position he held for two years with the most satisfactory results. In 1868 his talents as a financial agent were called into requisition by the Methodist Episcopal Church in appointing him Secretary of the Board of Church Extension with headquarters in Chicago. In the discharge of the duties of this office he annually travelled not less than twenty-five thousand miles. The aim of this Board is not only to aid weak churches, but to erect church edifices wherever needed in every State. For these purposes a loan fund was established, for which Dr. McCabe has been chiefly instrumental in raising five hundred and twenty thousand dollars. From this fund not only have struggling churches been aided, but for the past two years, in connection with gifts from the general fund, ten churches per week have been added to those already existing. In the prosecution of this work Dr. McCabe invaded the territory of "the Saints," and in the very heart of this modern Sodom built a temple to the Lord, of red brick, costing fifty-five thousand dollars, into which many of the deluded devotees of Mormonism are fleeing. Through his

instrumentality also the fine ecclesiastical structure, a view of which is given on the page 480, was erected in Salem, Oregon, at a cost of fifty thousand dollars. Bishop Fowler who recently presided at the Oregon Conference says: "This Salem church is a wise and necessary enterprise. The church society is noble, earnest and devoted." These are only specimens of the work Dr. McCabe has been doing all over the land for the past sixteen years—a work which has made his name precious to his Church and a household word in the families of Methodism.

Dr. McCabe especially excels as a lecturer on the objects of his own mission. On these topics he has few if any superiors. His style is terse and pungent. His pathos of the most melting type, and while his delivery is generally quiet, the effect of his addresses is sometimes wonderful. Hard hearts seem to soften, eyes unused to tears unseal their fountains, and purse-strings slacken until the purse is opened and its contents poured into the treasury of the Lord. His theology is evidently of the kind that reaches the heart and affects the whole man, and in recognition of this fact Fisk University conferred upon him the title of D.D. in 1875.

One other gift Dr. McCabe possesses in a singular degree. He is an accomplished vocalist and may well be designated the sweet Psalmist of the Methodist Church. His singing is solemn, sweet, and intensely effective. When delivering his sermons or addresses he sometimes takes a seat at the organ and leads in such a strain as this:

"Mine eyes have seen the glory of the coming of the Lord,
He is trampling out the vintage where the grapes of wrath are stored,
He has loosed the fateful lightning of His terrible swift sword,
Our God is marching on—Glory, Glory, Hallelujah!"

The impression upon the audience is almost electrical.

The General Conference, at its meeting in Philadelphia in 1884, elected Dr. McCabe Secretary of its Missionary Society. He visited Europe before entering on the active discharge of the duties of this office, and is now the efficient occupant of the chair vacated by Dr. Fowler on his election to the Episcopate. In this chair he has work which might well fill an angel's hands, but which Dr. McCabe will doubtless perform with singular zeal, fidelity, and success. We predict that, under the impulse of his enthusiasm, before many years shall have passed, the dream of Dr. John P. Durbin will be fulfilled and the Missionary Society will receive *one million of dollars* per annum.

LEADING THOUGHTS OF SERMONS

The Heavenly Jerusalem.

By President H. A. Buttz (Methodist Episcopal), Drew Theological Seminary, Madison, N. Y.

He carried me away in the spirit to a great and high mountain and showed that great city, the Holy Jerusalem, etc.—Rev. xxi., 10-21.

The text read is from Revelation—that book which contains so much of mystery and divine revelation. A wonderful book it truly is and of priceless value! One of the most difficult problems that engage and have engaged the minds of exegetical scholars is to discover its true meaning. For this reason one speaking on this subject should always do so with due modesty.

The first difficulty encountered in the book is to properly interpret its prophecies concerning the future. Since these prophecies were written great changes in language, habits of thought, customs, surroundings and circumstances have taken place. It is this that makes it so difficult at the present day to know exactly what is meant by the prophet. Suppose

that somebody attempted, two thousand years ago, to write a description of the electric telegraph of the present day. Do you believe that his readers would get a very perfect conception of what the instrument would be? I think not. And so with the telephone. Who, one thousand years ago, could have understood that instrument as we do, were it explained to them? No one. They did not possess the conditions of the problem that would enable them to have a proper guide. I don't believe that anyone can tell what the future will bring forth. But when the future becomes the present we can see how accurately the true picture fills the description given before. So when we get within the kingdom of heaven we will be able, in looking back, to see how much the picture before our eyes agrees with this language of Revelations. When Professor Stuart, one of the greatest biblical authorities, was asked one time by his scholars to explain this book to them, he told them he wouldn't till he understood it. Now, if you wait till you understand every stone, rivulet, tree, bush and blade of grass in a picture it will be a long time before you admire it. And so with our food. If you wait to analyze every kind of edible on the table it will be a long while indeed before you enjoy it. Because we can't understand every thought, word and picture in the book of Revelation is no reason why we should not give our attention to what we can understand in it.

I think we have enough to form a very adequate knowledge of God and the future. "And the city was pure gold, like unto clear glass; and the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was of jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst," says the apostle in his description. Now does he mean to say that the heavenly city is real gold? Does he mean that all these things actually enter into the construction of our heavenly home? Why no. He is speaking figuratively. He is employing the best means afforded in this world of depicting the grandeur and glory of the Eternal City. He is trying to picture its everlasting character by using these tokens of solidity and durability.

Again he says: "The angel measured the city with the reed and it was twelve thousand furlongs, the length, the breadth and height of it." Does he mean here that it is only fifteen hundred miles in its different dimensions? Assuredly not. He means to convey the idea of sufficient room for those nations and peoples that are saved and shall be saved by their love of the Lord.

In another place he says that no sin or anything defiling shall enter this city of God, and its King shall shine beautiful and clear in all His divine majesty and throw His protecting arms around us. How beautiful this whole picture is! He speaks also about heavenly associations. What would we do without associations here? There are some people who associate together because they love pride and pomp; another class love wealth and ask what everything costs and what it is worth; still another want everything that is mean and bad, and associate for that purpose; and finally, there are others who associate for the purpose of doing good. Thank God, there are such people. How cheering and consoling it is for one to walk around and look upon the lives of those who have given themselves up to God.

But St. John assures us that there is one thing that shall mark every resident of the Eternal City, and that is that he shall be pure and holy, and none but the pure and holy shall associate and walk the streets of the heavenly Jerusalem. It will make no difference without these how much you may have advanced your intellectual nature or other worldly circumstances.

In the twenty-second chapter, first and second verses, the apostle speaks of the tree of life, which he explains as standing on either side of a river, clear and pure as crystal and proceeding out of the throne of God and the Lamb. This tree is bur-

dened with various kinds of fruits, coming forth in their season, the leaves, he says, being for medicine to the nations and the fruits for food to them. This picture of a tree of life standing in the midst of paradise is an old one, and is often mentioned in the Old Testament. It is a beautiful and inspiring one for a world sunk in darkness, sin and despair, and should make men practice the true, beautiful and good. Only those, says the apostle, shall enter through the gates of this heavenly city and partake of the tree of life who shall keep the commandments of the Lord—who shall wash their robes in the blood of the Lamb. I can imagine a person coming to the gate of heaven, and seeking admission. A messenger is sent to inquire who it is and the answer is returned: "I am a Christian; I joined the Church forty years ago and have been in it ever since." "But your robes are soiled," says the messenger and then departs. Now, how many Christians there are whose robes are soiled! How many of you have ceased washing your robes long ago and stopped coming to the fountain of cleansing? There are many who think they can go on sinning and yet come out all right in the end, but I tell you they are contradicting the Word of God. Such a thought is treason to the truth and Gospel of God. I tell them that only the good and true, "the pure and holy," as the Apostle says shall enter the kingdom of God. It is the kingdom of the blessed, and the blessed are they who keep His commandments, or, as the apostle expresses it, "wash their robes in the blood of the Lamb."

This expression suggests the question of the atonement. The tendency of the time is to look at the ethical side rather than the form of religion. But it is not the ethical but the form that has been built up by the atonement and washing our robes in the blood of the Lamb; the doctrine of the early fathers of the Church is what I want to see revived. There is no natural or ethical religion as efficacious and satisfying to the human soul as this religion of ours based on the atonement. It is the only religion that will fully compensate us for the perplexities and tribulations of this life. I cannot explain life; neither can you. I cannot explain how one person is rich and another poor; how one person is sick and another well; how one person is a master and another a servant and so on. But when we can't do these things we can live on with the simple patience and buoyant hopes with which our religion inspires us, "washing our robes daily in the blood of the Lamb," conscious that we will finally arrive, when the mystery shall be solved to us all and the reward of our virtues and resignation earned, in a dwelling in the Eternal City and have a share in the food of the heavenly tree of life.

Confidence in Final Victory.

By John L. Withrow, D.D., Park Street Congregational Church, Boston, Mass.

Fear not, little flock; it is your Father's good pleasure to give you the kingdom.—Luke xii., 32.

Fear for cause is commendable. It is only fear without cause which is weakness or cowardice. But fear when danger is real and duty does not demand our indifference is admirable. It may then be the ounce of prevention which makes the pound of cure unnecessary. It is the vigilance which defends liberty and life on the outposts of peril. So that where Paul writes: "God hath not given us the spirit of fear," the sense is to be taken in consistence with the context. Not broadly would Paul say, as some have, there is nothing in this world to fear. For elsewhere he bids believers fear lest a promise being left us of entering into rest any should seem to come short of it. But that which this courageous leader of Christianity did not fear was just that which each disciple of Christ may not fear, that is, the final conquest of evil in the world and the ultimate establishment of the kingdom of Christ. Sin is not to rule and finally ruin our race. However dark the heavens may be at our midnight it is then morning and noon elsewhere on the earth. And so no matter how dismal the prospects of righteousness may be in some places, still the sun is shining and success is coming elsewhere, and will in-

crease until His word is made good who said, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." As some reasons for this confidence we put it,

Firstly: That evil has had in the past broader grounds on which to build hopes of final victory over our race than it may expect to have in the future. As when the whole world was reduced to the degrading worship of idols, when the race had become so corrupt at the deluge that only one family appears to have been worth saving, and the head of that single saved household celebrated his deliverance from the ark by becoming dead drunk, during which his own children played the part of the lowest beasts in their behavior toward him. Had the pessimist of our time been present then, well might he have prophesied the utter ruin of all the race. But out of that God brought up a new and better world. Let not the discouraged who deplore the disturbed state of society in European states at present forget the time when not a sovereign under the sun dare eat his dinner until his cup-bearer had partaken of the dishes, to show they had not been poisoned. When our disgust of divorce-mills is unendurable, and we feel hopeless of the family, recall the time when the solid world was one shameless Utah. Evil and ignorance are co-operative forces of fatal power. But while in the past general ignorance was the rule and intelligence the exception, in this day the air pulses with cries for light. Everything has been searched as with a lighted candle. There is a spirit of exposure abroad. Men cannot hide their records nor conceal their tracks. They must face the public who are amenable to the public and give an account of themselves. All of which is certain to end to the advantage of virtue and the conquest of sin. So that to-day evil has much less ground to hope for conquest than when privilege and profession and place protected wrong doing in the dark.

Secondly: Evil has no wit to originate new weapons with which to do its deadly work. Every argument of infidelity to-day is more than a hundred years old. There is not an infidel book in print which has a reason why we should discredit the doctrines of the Bible but you can find the same argument in the oldest infidel prints. And since it is true that in spite of all their clamor the world steadily goes on increasing its gifts and devotion to Christ, there is no need to fear the result.

Thirdly: The very activity of evil has become the occasion for a saving activity among the disciples of Christ, because materialistic evolutionists wrought hard to dethrone from the popular faith all belief in any God above material nature; therefore religious scientists were so set to the study of the subject of biology that to-day there are fewer distinguished supporters of materialism than ever in the world's history. There is not a well known school of philosophy in the world which teaches the doctrines of self-born cells of life.

And more than all other reasons why evil shall not at last rule is that God has declared it shall not, and Christ's Church has gone far to show that it shall not, but that "it is your Father's good pleasure to give you the kingdom." For, remember, that as sin has failed under circumstances as favorable as any it may expect to have, so Christianity has conquered in circumstances as unfavorable as any it need fear to meet. It conquered when it had neither machinery, men nor money. It conquered when its few feeble men and women confronted a solid world opposition, when hoary heathenism and ancient Judaism opposed it with a common hate. It won its way against all the defections and scandals and disgraces which have marked its unworthy members. It has to-day achieved the distinction of being the respected religion of every powerful government on earth. It is always contending as much against the shortcomings of its members as against the wiles of the world. And when there comes at given times in some place a sad decline, it has within it a self-reformatory spirit. A reformer or a revival recovers it to a renewed vigor and sets agoing toward final victory that kingdom which is an everlasting kingdom and that dominion of which there shall be no end.

The Precious Book.

By President N. B. Bodine, D.D.
(Episcopal), Kenyon College,
Gambier, Ohio.

All Scripture is given by inspiration of God and is profitable, etc.—II. Tim. iii., 16, 17.

A suggestive incident occurred in the life of Benjamin Franklin during the period of his residence in Paris. One day happening to be in company with several gentlemen, their conversation turned to Christianity, when the Bible was spoken of derisively, and declared to be nothing but gross misrepresentations and of no holy character.

Mr. Franklin's opinion having been asked, he said that as they also spoke of the literary character of the book, he would read a little from a volume that he chanced to secure but recently: "God came from Teman and the Holy One from Mount Paran. His glory covered the heavens and the earth was full of His praise. And His brightness was as the light; He had horns coming out of His hand, and there was the hiding of His power. Before Him went the pestilence, and burning coals went forth at His feet. He stood and measured the earth; He beheld and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow; His ways are everlasting."

The story goes that the reading of these sentences made a great impression, and drew forth such questions as: Who wrote the book? What is its name? Does it contain anything more as grand? To these the philosopher replied that the book he read from could easily be obtained almost anywhere at prices within the reach of all, and that it was full of wonderful passages. The book was the Bible. The Bible is beyond comparison with any book of this world.

It is wonderful for its age, reaching back, not hundreds, but thousands of years. Its preservation is certainly no less a remarkable fact. Whole libraries of good books which men sought to keep have been lost, but the Bible remains, even though time and again its destruction was planned by evil enemies.

It is wonderful for the circumstances in which it was written. It contains contributions from the rich and the poor, the king and the peasant. Some of it was written amid surrounding magnificence, some within prison walls. Yet its series of more than thirty writers, along ages of time, all combine unconsciously to one end. Here, for instance, is one living centuries before another yet preparing for him. At length all is finished and becomes one harmonious whole, as a perfect piece of music from fragmentary parts. The Bible does not boast of its wonders.

It throws open its portals and invites men to enter. It says: "I can help you; I can be of service; I rest all my claims on my usefulness." There is nothing which this nineteenth century so approves as the profitable and practical. The age of chivalry and barbarity is past. This is the time of railroads and telegraphs. Civilization seems to be moving rapidly over the earth on wheels, drawn by an engine whose name is "Profit." It may fairly be said that this test of utility is just what the Bible eighteen centuries ago asked to be applied to itself.

It has been related that once during the reign of the present Queen of England an ambassador was sent with presents from one of the districts in Africa to learn the secret of her success. To this inquirer she handed a copy of the Bible, which has ever been the handmaid of civilization. As with nations so with individuals. When Sir Walter Scott came to death's door, he desired to be taken to his library, and requested his son-in-law to read some for him there. When the question was naturally asked: From what book? He replied: "There is but one." It stands by itself like the sun in mid-heaven. It is a check in prosperity and a help in adversity. It equips for godly work in this world and is the greatest possible help toward perfection. It would make man perfect that he might bring forth the fruit of good works.

It comes as a revelation from God. It knocks at the heart's door and asks to be received for the peace it brings and the help it furnishes not only for life, but also for the hour of death. The purpose of

the Bible is to teach and convince man that he is made in the image of God, that Christ lived a perfect life and died upon the cross, and that man by faith may find salvation. The great God who rules above declared life is a vapor, not in poetical language but in the language of helpfulness. It touches the heart alike of the peasant and the sage. Godliness is the one profitable thing of the present life and of the life eternal.

"Not many lives, but only one have we—
One, only one;
How sacred should that one life ever be—
That narrow span!
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil."

This substantially is the one idea. How to live the Bible considers of vastly greater consequence than what life is.

Considering then the object of the Bible to be the affording of help, is it not fair to say that men throwing their criticism against it are spending their strength for naught? It was not given for science. Copyists have made errors in all ages. Richard Baxter said "The Scripture is like a man's body; the sense is the soul of the Scriptures, and the letter but the body." The person who throws into our faces the small dust of criticism and asks "Where is God?" may be likened to one who should scrape up a shovelful of dust from the rocks and throw it in our eyes saying "Where is the earth?" We would answer where it was before, though our eyes might be so full of sand that we could not see. Wherever the light of the Bible shines are men better. Search the Scriptures; they will help, they will comfort, they will bring peace, they will sustain in the hour of dying.

Sowing in Tears.

By T. D. Witherspoon, D.D., First Presbyterian Church, Louisville, Kentucky.

They that sow in tears shall reap in joy.—Ps. cxxvi., 5.

We have here brought into juxtaposition the two principal divisions of that process of husbandry which engages the industry and furnishes the support of the great masses of the human race. We have them brought together in the relation of contrast. The sowing is in tears, the reaping is in joy. That which is true in the natural world finds its counterpart in the spiritual. The initial processes of the religious life are, like the sowing, in tears. The final processes are, like the reaping, in joy. We may see this in some of its aspects.

I. Sowing as compared with reaping is a very laborious process. The land must be cleared, the soil broken up, the stones and rubbish removed, etc. Only by long, laborious service does the husbandman get his seed properly in the earth. That which is reaped in a few hours has cost him in the sowing many long weeks of toil. It is so in the spiritual life. The hard labor is at the beginning. The fallow ground and the stubble are to be broken up. The agony is at the gate that opens into the narrow way of a religious life. All after experiences are comparatively facile and pliant.

II. Sowing as compared with reaping is a lonely work. The reapers go in bands with shout and song; but the sower goes alone. And so in those spiritual processes connected with the new birth, each heart "knoweth its own bitterness." Over those inner furrows of the soul goes no sower but the man's own conscience in the sight of his God.

III. Sowing as compared with reaping is in an untoward season. The sower can not wait for the warm, sunny days of May. He must be out in the rough winds of March, under the dark, leaden sky, and upon the cold, clammy earth. It is only the sluggard that "will not plow by reason of the cold," and so "begs and has nothing in harvest." It is so in spiritual things. The harvest is in revival periods of warmth and enthusiasm, but the sowing must be in times when the church is cold and everything looks discouraging and gloomy.

IV. Sowing as compared with reaping is a self-denying work. The father takes from his granary corn which he needs for his present supply, and scatters it that it may fall into the ground and die. The initial processes of religion involve self-denial. Man must be grown up. Many

selfish aims and ambitions fall into the ground and die, that out of them may spring a higher and nobler life—the life that we live by the faith of the Son of God who loved us and gave himself for us.

The Benediction of the Lord's Day.

By W. W. Everts, D.D. (Baptist), N. J.

I was in the Spirit on the Lord's day, etc.—Rev. i., 10.

I. The benediction comes through man's conscious attention to the Word of God.

II. It comes in pledging loyalty to God's will.

III. It is realized in union of public worship.

IV. In the breathing forth of the world's gratitude and peace.

V. In the celebration of the resurrection of Christ and of the resurrection of the time to come.

The Inefficacy of God's Word—How Produced.

By Rev. John Gordon (Baptist), Buffalo.

Making the Word of God of none effect.—Mark vii., 13.

We make it of none effect when we,

I. Fail to read and study it and to appropriate its blessings.

II. When we give precedence to any human authority or law.

III. When by our lives we misrepresent it before the world.

IV. When we fail to urge its truths upon the anxious inquirer or careless sinner.

THE PREACHING FOR THE TIMES.

By President Wm. W. Patton, D.D., LL.D. (Congregational), Howard University, D. C.

This phrase is heard on every side. It is on the lips of theological professors and students, of church committees and pastoral candidates, of preachers and hearers. Everybody agrees that we ought to have preaching adapted to the times in which we live. Those who deliver ordination sermons and installation charges say so, and the assertion is emphasized by all the editors of religious and secular papers. But the words do not mean the same thing, we fear, in each utterance of them. Sometimes they are a mere passing phrase—a sort of cant expression with those who are fond of being considered abreast of the age. In other cases they occur in the remarks of young men disposed to criticise their seniors and ambitious to fill their places. Now and then they cover the desire of the speaker to have evangelical doctrine give place to some form of heresy, or rationalism, or free religion. Yet often they indicate an honest anxiety to have the Gospel so proclaimed as to be most widely and certainly effective. There is a taking sound in the words. They harmonize with our habits of thought and speech. We naturally think well of the times in which we live, and commonly utter their praise. We take pride in their peculiarities. We claim for them a special power. They mould men and even institutions. Surely they must be kept in mind by the minister of the Gospel, and he must frame his discourses to be in sympathy with them. And then how absurd it must be to have any other preaching! As the preacher lives in the times, surely he must preach to them, else he is not really addressing his own generation, and he might as well hold forth to the tombstones. How shall we discriminate in this matter, and run the line between truth and error?

Suppose we start from a fundamental truth—*that in matters of chief moment, the times are ever substantially the same.* Men change only in the non-essentials of life. The stream of human nature, and very largely of human experience also, runs in its ancient channels. Necessities and duties vary but little. Men now as of old are busy in providing shelter, clothing, and food for themselves and their families. This occupies hand and thought with the multitude, day after day, their

lives long. In addition, they seek to gratify their social and intellectual wants, through natural and artificial relationships into which they enter, and opportunities of education which they use. They have the incidents of joy and sorrow which come from births, marriages, and deaths, from wealth and poverty, from peace and war, from justice and misrule, from success and disappointment, from friendship and enmity. Take the histories and poems of other times, as far back as we have any, and the resemblance of their themes is striking. They all write and sing of love and hate, of ambition and conquest, of the comedies and tragedies of life such as are now occurring the world over. And if we pass to the grave themes of religion, there is, amid a superficial variety, a fundamental oneness. When were men not oppressed with a consciousness of sin, with a dread of divine wrath, with a shrinking from death, and an anxiety to know of a future life? When did they not worship some Deity, and seek to be at peace with him? When did they not long for comfort amid the toils, the afflictions, and the temptations of the world? Surely there is a sad monotony in human experience in these respects. To meet just such perpetual wants the Gospel was given at the first, and needs to be proclaimed now, and will need to be preached evermore till earth's history shall end. Therefore it is called by the Revelator "the everlasting Gospel." It was fitted to the apostolic times, to the middle ages, to the days of the Reformation, and to the era immediately preceding our own. Nor have all the discoveries and inventions of this nineteenth century made any change in this respect. Human nature is what it was, and the Gospel is that which alone meets its highest need. The times call for faith, for love, for purity, for comfort, for hope, for joy, for assurance of pardon, for victory over sin, for the certainty of eternal life. The preaching suited to the times is the heralding of the old Gospel to a world that must perish without it. Rationalism and Agnosticism will not answer the purpose. Men have not yet learned to live without food.

But there are respects not to be overlooked in which the times vary, and to which religious teachers should have reference. They may be important, even if not essential. For a sick man the medicine is of chief consequence; and yet there is a question as to where and how and by whom it may best be administered. The facts are the important thing in history; but much depends upon the style of the historian as to bringing the facts clearly and forcibly before the public. We all need food; but there is a choice as to the cookery, as regards palatableness and health. Fundamental truths and principles change not; but their application is perpetually changing, in philosophy, in fine art, in industrial pursuits, in government, and also in religion. The Gospel was intended for all ages; but the special application of its grand doctrines must be made by the men of each successive age. And it must be so made as to reach the minds then living, according to their moral condition, their intellectual advancement, and their peculiar dangers and tendencies. The savage and the civilized man need the same Gospel, and yet must each be approached on his own level of culture, and in ways adapted to his tastes and prejudices. Every age of civilization also has its special experience and drift, its prominent phase of philosophy, its outward current of events, its peculiar enterprises, its absorbing interests, its literary tastes, its favorite studies; and in these respects nations differ from each other, as do also successive generations of the same people. Such things affect the readiness of men to hear the Gospel, their ability to understand it, and their disposition to embrace it. With respect to them there must be a wise ordering of ministerial labor, even as an experienced general studies carefully a prospective battle-field. Success often hinges on the use of things incidental. The persuasive orator is not necessarily the most learned speaker, nor even the one with the better cause intrinsically. The question for the preacher is, how to secure the attention, convince the judgment, and win the hearts of his hearers. Yes, of *his* hearers, not of somebody else's hearers; hearers living in this age, in that particular locality, subject to

the influences now pervading the social, the literary, the political, the business world, and having the opportunities which Providence now offers.

It will be remembered that "the children of Issachar" were praised as "men that had understanding of the times;" that Jesus upbraided the Pharisees because they "could not discern the signs of the times," while yet they were the religious instructors and leaders of the people. Let us not be blind guides in any sense. As a skilful physician combats not disease in general, but the special disease of his patient, and ascertains the minutest symptoms, and the constitutional peculiarities of the case, before prescribing the medicine, so must the wise preacher adapt his discourses to the peculiarities of the times in which he lives. Paul always preached "Christ and Him crucified," but he did not preach the same sermon to all audiences. He had one method of approaching Jews and another of approaching Gentiles. He had his synagogue style and his Mar's Hill style. And doubtless were he now living, he would preach the old Gospel in a nineteenth century dress.

PREACHING TOO LONG.

By Prof. M. B. Riddle, D.D. (Congregational), Hartford, Conn.

By "too long" in the above heading is meant, beyond the limit of time usually set in the particular place of worship. This article is designed to indicate some of the reasons why it is not only imprudent, but also improper, yes, positively wrong, to exceed this limit on ordinary occasions. The writer has been a pastor, but for the last fifteen years has usually been a hearer: sympathizing with both preacher and hearer, he hopes to discuss the point with candor and fairness.

There are occasions, such as the Luther anniversary, and topics, such as now and then become of special interest to a community or congregation, which demand greater length than is usual. So some men can venture, now and then, to make a larger draft upon the time and attention of a worshipping assembly. But these occasions, topics and persons are exceptional. A page printed largely in italics loses its proper emphasis. Moreover, as we shall see, there is more or less immodesty in multiplying such exceptions.

The common defence of long sermons is substantially this: the matters presented in the pulpit are of so great importance that the people ought to be willing to give a little more time when it is demanded of them. It is said: what are a few minutes compared with eternal issues? etc. But all this is aside from the case. A congregation of worshippers is made up of people representing average humanity, and average humanity engaged in a regular service. It has been found necessary whenever large numbers are concerned, to observe most carefully certain rules, such as punctuality, order, regular succession of events, etc. When these things are made an end, we have formality; while they remain means to an end, they are both useful and necessary, having their ground in the facts that underlie man's social relations. Hence it is a bold thing, and in many cases an unnecessary and hurtful thing, to deviate from social usage, when it does not involve wrong-doing. The whole matter of good manners, so far as externals are concerned, rests on this basis. When a preacher, by the excessive length of his discourse, opposes the custom of a large assembly, he is doing what requires a justification, quite as much as when he deviates from the recognized rules of well-bred society.

Yet this is but the outside of the matter. The people to whom he speaks have rights which he is bound to respect; they have physical and mental limitations which he must bear in mind. The preacher, above all other public speakers, should take heed of these things. He has no right to be ignorant of them, and he is either stupid, or self-willed and self-

conceited, if he ignores them. It is a fact that our bodies get certain regular, clock-work habitudes, over which we do not have entire control. We wake at a stated time; we get hungry at the usual hour for meals; we grow weary at our wonted bedtime. By the same token our bodies assert themselves in the place of worship; we need no clock to tell us what time it is; at the usual time we feel that the service should end. Then perhaps half the persons in the assembly have household duties, or Sunday-school, or a long drive, or some other duty, which calls for their attention immediately after service. The preacher has no right to put this half of his congregation into fidgets, and that too at the very point in his discourse where he is trying to get closest to their wills. It is all the worse, since this half will include the best people of his flock. The interested mind can indeed overcome all this, but only occasionally. The mind, too, will get its habits, and grow weary after the usual limit has been passed.

This leads to the further and most important fact, namely, that preaching to weary, uninterested hearers is not good preaching, however good the sermon may be in itself. Sermons are not an end in themselves. If they fail to reach the hearers they fail altogether, except as "preaching patience." It is probable that many of the men who habitually preach too long, do so because they have a false ideal of preaching, and sacrifice their audience to this false ideal. What does it matter, if the sermon is constructed as a finished work of art, and yet does not accomplish its proper purpose? Indeed, men of whom the complaint is oftenest made are men who lack sympathy with the mass of their fellow-creatures, either from ignorance of human nature, or from intellectual pride. Of course one who gets hold of his audience, who knows when he has them in his hand, can venture to keep them beyond the usual time. But such a man is very quick in noticing weariness, and knows enough to stop before he loses hold of his auditors. One reason he can hold them is, that he does not take the liberty of holding them too long. He feels that it is wiser to sacrifice his homiletical ideal than to throw away the opportunity of influencing his hearers. Of course sermons the length of which is due to verbosity, or platitudinous prosing, or stilted rhetoric, sesquipedalian discriminations, or ante-diluvian abstractions in theology, are to be condemned on these grounds also. But these grounds usually aggravate the evils arising from excessive length.

Up to this point the matter has been regarded from the side of the people. There is another side which comes into view in connection with the last thought. The preacher injures himself by preaching too long; his overdoing the matter at least indicates that there is something in him which needs to be removed or improved. As already intimated, it indicates that he either ignores or is ignorant of the habits and wishes of his people. If he is ignorant, then his ignorance will be made more dense by persistence in the unwise method; he will presently lose the capacity for sympathy with his audience. If he ignores their wishes, in order to carry out his own ideal, to make a fine sermon, or to give a complete account of the subject, according to his own conception of completeness, then he is on a still more dangerous road. Ignorance ending in dense stupidity may not be very immoral; but the self-will which disregards the rights of an audience, the self-sufficiency which throws away their sympathy and interest, the pedantry or "culture" which despises their mental grasp and practically derides their standard of tastes—these qualities of soul are *immoral*, and will become more and more hurtful to the preacher who surrenders himself to their influence. Now it is by no means asserted that preaching too long is necessarily linked with such immoral tendencies, but it may, if persisted in, lead a man in this direction. He fails to hold his audience; becomes discouraged in consequence; then blames them for inattention; hugs his own false ideal the more affectionately, by way of consolation. The result is not a pleasant one to contemplate. Or, it may not go so far as this. There may be such redeeming qualities in the preacher as to secure attention and a certain degree

of interest. Yet his excessive length is regarded as an exaction; people speak of him as a preacher with a qualifying clause. This he soon discovers, and the little sore it occasions becomes a troublesome one.

If any good brother is in this uncomfortable condition, to his thoughtful consideration are commended these two bits of advice: (1) Ask God to show you whether you are not injuring your own usefulness by your excessively long sermons. (2) If you are in the habit of declaiming or of reading your sermons, try to give your people an occasional rest, by talking to them for a few minutes. You will be surprised to find how much of sympathy with your audience is required to carry out this second suggestion. It is likely that the desire for sympathy with the audience will lead a Christian preacher to pray very earnestly that he may not preach too long.

JOHANN AUGUST WILHELM NEANDER.

By Gideon Draper, D.D. (Methodist).

No. III.

Neander as a Man.

Neander was an illustration of a great soul unhandsomely lodged—a vessel of gold in a casket of clay. His personal appearance was striking in singularity and uniqueness. He was of medium size, with a rounded cranium covered with thick black hair, a nose of Jewish bent, and mild brown eyes overshadowed by unusually heavy eyebrows. His eyes were rarely seen, as through excessive near-sightedness, and incessant contemplation, they were well-nigh closed. In his long, dark-green overcoat, with high military boots, half-closed eyes turned upwards, a big hat resting on the back part of the head, he was the observed of all observers. He was careless of dress and unconscious of the speech of people. In this respect he reminds one of his colleague, Carl Ritter, the pre-eminent geographer; or the world-renowned Grecist, Boechk, who, it was said, could describe the head-gear of the ancient Greek at any epoch, but could easily be confounded by being asked concerning the hat of the Berliners of his own day.

Neander was never married. A congenial sister was mistress of his home, and cared for him as for a helpless child. They were familiarly styled the "Neander children." She accompanied him on his enforced daily walk to the Thiergarten, and, hand in hand, attracted the respectful attention of passers-by, and the salutation of the king. This loving, faithful sister survived her brother many years. It was the ever-remembered privilege of the writer to pass one evening a week with Fraulein Neander during his university days in Berlin, in the old home, and with the suggestive surroundings. She spoke English fluently, and, like her brother, loved America above all other countries. She never grew weary of conversing of its people, customs, and history. She was better acquainted with its literature and institutions than most of the professors of the university. The evenings passed around the simmering teaurn, after the genial German custom, with conversation and readings in German and English, were mutually enjoyable. At seventy-four she had the enthusiasm of youth, and passed away in the full possession of all her powers. Thirty invited guests were present at the last rites, and after partaking of refreshments assisted in tenderly and lovingly laying her body by the side of her much-loved and much-honored brother. At a subsequent dinner-party in the old home, given to five of the most intimate friends by the nearest survivors, a nephew and niece, the writer received as a memento of the dead but immortal historian, the antique snuffbox, with portrait of his king, used for forty years by the lecturer, and a faithful bas-relief that vividly recalls the lineaments of him who did more for the cause of

Christianity in Germany than any other since Luther.

The manner of life of Neander was exceedingly simple. His moderation in eating savored of asceticism. He seldom knew whether he had eaten or not, and herein was cared for by his ever-watchful, ever-indulgent sister. Yet he was given to hospitality. Students and strangers were frequent visitors at his table, and his daily reception from 5 to 7 P.M. was largely attended. In addition to this, one evening a week students gathered around his table—reunions ever memorable in their experience.

The professorial salary was never more than $1,100, and the additions from his literary work were used in the support of two sick sisters, and to provide somewhat for her who survived him. His charity and hospitality were such that he oft had to forego the purchase of a needed book. Friends in some degree supplied this want. The workshop of the student-professor was a room about sixteen feet square, the walls covered with books to the ceiling, and the floor as well. Books, books, books everywhere, with scarcely walking or sitting space. The life was here (a sacred, inspiring spot) full of tenderest associations, consecrated by years of conscientious study, and oft-ascending breathings of the soul—a Bethel, a Holy of Holies to the devout student-worshipper. Here were the fundamental works on church history, the church fathers, stately folio volumes of the Scholastics, the acts of councils, the classics, volumes of philosophy and literature, and more than fifty gigantic collections of the "Acta Sanctorum," and a multitude of other ponderous tomes. The library was especially valuable in patristic and scholastic lore, many volumes presented as marks of affection by loving and grateful students. A note before the writer from the librarian of Rochester University, N. Y., states that this choice and historic collection of books is now the property of this university, consisting of four thousand volumes, having been purchased in 1851 for the very small sum of $3,000.

The industry and endurance of Neander were markworthy. For many hours each day all these years he taxed his mental powers to the utmost. This was his delight and joy. His recreation was a change of subjects. Even in vacation journeys he filled his capacious pockets with the much-loved "Fathers." He adopted the motto that one should work as though each day were his last. But it was a sound mind in an unsound body. From his fifteenth year he had chronic, physical weakness. He was often the victim of acute pains, which, however, happily did not reach his head. Often there was entire prostration from which he lifted himself only by prayer and a sense of duty. And towards the close of his life there was a loss of sight. He was accustomed to say: "The Christian's martyrdom consists not only in this, that one should willingly shed his blood for the name of Christ; but that is also a martyrdom that one bear patiently the sufferings which God lays upon him."

Training students is characteristic of the German professor. He presses others into his service, thereby saving himself mechanical labor, and initiating them into literary work. Tholuck had many theological students in his employ during his half century at Halle; some of them were members of his family. While thus he could multiply himself, the benefit to them was incalculable. It paved the way to subsequent successful authorship on their part, of whom Kurtz, Held, and others are examples. Neander also had such a training school. Jacobi, author of Church history, and professor of the same department in Halle, thus received his discipline and inspiration.

Professor Piper, of Berlin, creator of the science of monumental theology, was the amanuensis of Neander. Many others have thus been richly equipped for fruitful life-work. Personal influence from such relation is more than literary facility. Character-formation is an immeasurably higher result. The walks and talks of Tholuck with students have saved many a gifted, prodigal youth. The example of Neander in this regard was equally beneficent, and continued throughout his long career. His accessibility to his pupils, his familiar conversation and personal in-

terest were more to them than the instruction of the class-room, replete as it was with the wisdom of the schools and the wisdom that cometh down from above—a suggestion valuable and much needed to the instructors of our day and of our own land.

The published writings of Neander consist of the "History of the Planting and Training of the Christian Church by the Apostles," the "Life of Christ," the "General History of the Christian Religion and the Church," several monographs, and a few practical commentaries and essays. A complete edition of his writings was published in Gotha, 1862–6, in thirteen volumes. Neander created a new departure in the department of Church history, and in the words of Bishop Hurst of the Methodist Episcopal Church, is the "father of the best Church historians of the nineteenth century." His name will also go down to future generations as "the philanthropic founder of a home for little wanderers called the Neander Home."

Neander, as he fondly desired, was permitted to toil unto the last. At the close of life's busy, weary day, he exclaimed, "I am weary; I will now go to sleep." Gently placed in bed, he whispered, "Good-night, good-night," and almost imperceptibly "breathed himself into the silent and cold sleep of death," on the 14th of July, 1856. The funeral-day was observed as a public holiday in Berlin. A vast procession, two miles in length, followed the honored remains to their last resting-place. Students surrounded the hearse with lighted candles; in front of the body the Bible and Greek Testament of the departed were carried. Carriages of the king and of other members of the royal family were in the procession. A choral by a thousand voices was sung, and a discourse was delivered by the friend of the deceased, the noted Krummacher.

In these days of popular biographies, a life of Neander is a desideratum in the literary and theological world. There is a philosophy of character as truly as of history and geography, and it richly repays profound study. There are learned discussions respecting man's place in eternity. It is infinitely more important and practical to inquire what place he may occupy in time—to what position, under God, a man may lift himself in honor and usefulness. What a bound from the son of a Jewish pedlar to Church historian and world-teacher!

Such examples solve the still mooted question: "Is life worth living?"

THE MUTUAL RELATIONS OF EXEGETICS AND SYSTEMATIC THEOLOGY.

By President James Harper, D.D., United Presbyterian Theological Seminary, Xenia, Ohio.

By Exegetics we mean, of course, Biblical Exegetics, and by this again we mean the method of interpreting the Scriptures. By Systematic Theology we mean that body, or organic framework, of truth which the Scriptures teach.

These two departments of study, though distinguishable, are very intimately connected. Yet such is the tendency of the human mind to act, after the manner of the pendulum, by oscillation, that it seldom displays a just proportion in the attention which it gives to these two fields of intellectual activity. At one time, theology with its sharp and subtle distinctions, the product of the thought of ages, commands almost exclusive attention; while at another time, the favorite exercise is,

> —"To chase
> A panting syllable through time and space."

Intellectual energy in one age runs in the direction of theological dissertations and treatises. In another it expresses itself rather in the preparation of commentaries on the sacred books. Few ages combine in just proportions the two tendencies indicated. We are of those who think that in our day the disposition is to bestow an inordinate measure of attention

on exegetics as compared with that accorded to theology. In looking over any miscellaneous list of the productions of the press in the sphere of religion, we are struck with the great preponderance of works of an apologetic and exegetical character over those dealing directly with systematic theology, either as a whole, or in its parts. In the current arrangements for the management of Sabbath schools, the same regard for the exegetical, to the neglect, total or partial, of the catechetical method of study, is observable.

Now while we have not a word to say against the zeal for interpretation thus displayed, but would rejoice in its increase, we yet deprecate any tendency to despise or disregard the claims of theology as a system and of the creeds or formularies in which its substance is conveniently presented. A few remarks looking toward the correction or prevention of an injurious partiality in this matter may be permitted.

1. Each of these branches of study is concerned with the Word of God, the discovery of its import being their aim in common. The one deals with the Word more in detail and in a microscopic way. The other surveys it rather in a collective aspect and in telescopic fashion. But for both the sacred Word is the great field of investigation.

2. To exegetics as compared with systematic theology belongs the distinction of being the primary, or fundamental, department. By this statement it is meant that the work of the interpreter is preparatory and prerequisite to that of the systematic theologian. The exegete collects, or ascertains, the facts out of which the system of theology may be constructed. The systematizer may, indeed, be at the same time the collector, or interpreter. The combination of the two functions in the one person is highly desirable; but the function of interpretation must, to some extent, be exercised before that of system-building can legitimately begin to operate. It would be a mistake, however, to conclude, as some are disposed to do, that the office of the exegete is more important than that of the systematic theologian—just as great a mistake as to suppose that the art of brick-making, or of quarrying, is more important than that of architecture. To classify facts scientifically, or according to their inner relations, is a nobler work than to collect the facts, needful and valuable as this latter work is. As the current of popular favor flows now so strongly toward the side of exegetics, we deem it seasonable to vindicate the claims and assert the dignity of the sister study, now partially depreciated.

3. Systematic theology, though primarily dependent on interpretation, reacts upon it. This is to say that a man's creed, however formed, will influence his interpretation of the Bible. If, for instance, I have, from a general survey of the Scriptures, inferred that they teach the doctrine of the supreme divinity of Christ, I shall be affected by this conclusion in my interpretation of particular texts, the precise meaning of which may not readily appear. This is what is meant when it is said that in the interpretation of the Bible, regard is to be had to the "analogy of faith." This canon of interpretation has been loudly decried, and by none more plausibly than by Dr. George Campbell, the stalwart combatant of Hume. But while we admit that the canon in question may be abused, we deem it both just and valuable, especially if it is assumed that the Bible is a self-consistent book or collection of books. The canon is misapplied when used to force on any word, or passage, a meaning which is forbidden by the usage of the language, or by the context. But in cases in which the import of a term, or sentence, is obscure and in which several competing interpretations may seem almost equally legitimate, a decision may be given in favor of one rather than another, under the influence of a regard to the analogy of faith. Under the control of this canon, a meaning not the most obvious, if only on linguistic and contextual grounds admissible, may justly be preferred to that which would most readily strike the reader.

Here it becomes apparent how much a man's views on the question of the inspiration of the Scriptures will affect him as an interpreter of the Word of God. If it

be a part of his creed that the Scriptures are only in the main true and self-consistent, but not as to details inspired, he will be apt to deal audaciously with statements occurring in the sacred text, which may seem to conflict with other statements contained in Scripture, or with the preconceptions of the interpreter himself. If, on the other hand, he hold that the Scriptures, as originally given, were the very Word of God, conveyed, indeed, through human channels, yet in perfect consonance with the mental peculiarities of the channels, he is more likely to be cautious and reverent in his interpretations, carefully untying, rather than cavalierly cutting, the Gordian knots presented by the sacred text. The exegesis of such a man, other things being equal, is likely to be sober, thoughtful, circumspect, comprehensive, in commendable contrast with the dashing, reckless method of him who discards the stricter view of inspiration.

The practical aim of the foregoing remarks is, as already said, not to depreciate exegetical studies, but to guard against the neglect of formulated doctrine and of catechetical instruction which the present ardor in the line of interpretation might induce. So far from being incompatible or mutually repugnant, the two studies naturally go together and intertwine. Perfection in either is unattainable without the aid of the other. Dr. Charles Hodge could not have been so eminent a theologian, had he not been a judicious and scholarly interpreter; nor could he have been so successful an interpreter, had he not been thoroughly conversant with theology as a system.

SCIENTISTS AND THE BIBLE.

By Horatius Bonar, D.D. (Presbyterian), Scotland.

We profess to be possessors of an authentic volume of heavenly truth. It deals throughout with the invisible and supernatural; nor does it make any apologies for so doing. It makes no attempt to conciliate the wise of this world, nor to allow for human prejudices; but calmly and with dignity records its facts and doctrines for the reception or rejection of man. It does not pare down the miraculous in order to make it less obnoxious to reason, or more accordant with probability and the laws of nature. It does not minimize the infinite and the eternal in order to render them more credible. The writers write with authority, and assume the entire accuracy of the words they use; they certainly seem to know what they are writing. They affirm that what they say is truth, infallible truth; they present it for faith to rest upon, and the question coming up as we read this book of truth is: Are we satisfied that the things to be thus got by believing are worth the having? They are to cost us nothing. What is our estimate of them? The book makes no secret as to God's estimate of them. Is ours the same as His?

The believing faculty of the age seems to be undergoing a change, or as our modern thinkers would say, "undergoing repairs." Its sphere is considered to have been too wide on some sides and too narrow on others. Is it safe to credit what lies beyond scientific vision? is the question which has broken in upon us with much earnestness.

To deliver oppressed humanity from the trammels with which the faith of centuries has fettered it is reckoned the chief feature of modern culture. This deliverance is to be achieved by first landing us in doubt, that out of the doubt or unbelief a truer, nobler faith may grow. The Christendom of the past has been, it is supposed, the Christendom of credulity. The Christendom of faith is now dawning. The credulity of the Middle Ages accepted miracles in thousands without evidence.

Will the new faith of the nineteenth or twentieth century signalize itself by rejecting miracles, though certified by all the proof that the most trusted history has to rest upon? The founders of the new Christianity, the introducers of the Christ

that is to be, think the supernatural a defect or blot upon the Bible. The defenders of the old Christianity, the believers in the Christ that is, can not conceive of a Bible without the supernatural, and would deem the absence of the supernatural from any professed revelation a sufficient proof that it could not come from God.

We are to be witnesses for the truth in a world of error; examples of faith in a world of unbelief; upholders of the integrity of the one true Book amid the storms of a crude and reckless criticism. We are to be men of progress, but it is to be apostolic progress—increase in the knowledge of Him whom to know is life eternal. We would be advanced thinkers, too, but our thinking would be in deepening sympathy with the mind of God, and fuller understanding of His never obsolete Word. We would be progressive theologians, only never at the expense of truth and soundness. Just as progressive scientists do not think it needful to abjure Newton's "Principia," so we see no necessity for a surrender of ancient landmarks, or a desertion of long accepted creeds.

Our progressiveness consists in the fuller discernment in all parts of revelation, historical, prophetical, doctrinal, practical, and the more careful exploration of its inexhaustible pages. We add nothing to, and we subtract nothing from, the perfection of that profoundest of all profound volumes, but we make daily discoveries in its depths.

We do not pretend to prop it up, as if it were on any side giving way. We confide in it as a *fortress impregnable* against all assaults. And we wonder at it as an anvil on which a thousand hammers have already broken themselves, and which stands in its own divine greatness, courting the stroke of a thousand more.

Our advanced thinkers demand a Christ for the nineteenth century; but no such Christ has risen or shall arise. It must be the first century Cross, the first century gospel, the first century Christ, or no cross, no Gospel, no Christ at all. A cultured world now calls aloud for a cultured Christ; but there shall no other Christ be given but the son of the carpenter, "He who was wounded for our transgressions, and bruised for our iniquities—by whose stripes we are healed."

Questions of the Day

Sabbath Profanation.

By Bishop John Charles Ryle, D.D. (Episcopal), Liverpool, England.

No. IV.

Concerning some of the ways in which the Christian Sabbath is profaned in our times I must ask leave to say something.

This is a painful and melancholy part of the subject. But it is one which must not be avoided. The Sabbath, no doubt, is far better kept than it was a hundred years ago. Still, after all that has been done, there remains amongst us a vast amount of Sabbath profanation, which is every week crying against England in the ears of God. The census of 1881 revealed the fearful fact that five millions of our fellow-countrymen go to no place of worship at all on a Sunday. It is a fact that should make our ears tingle. What an enormous quantity of weekly sin against God this single fact brings to light!

There are two kinds of Sabbath desecration which require to be noticed. One is that more private kind, of which thousands are continually guilty, and which can only be checked by awakening men's consciences. The other is that more public kind, which can only be remedied by the pressure of public opinion, and the strong arm of the law.

When I speak of *private* Sabbath desecration, I mean that reckless, thoughtless secular way of spending Sunday, which every one who looks round him must know is common. How many make the Lord's

Day a day for visiting their friends and giving dinner parties—a day for looking over their accounts, and making up their books—a day for going journeys, and quietly transacting worldly business—a day for reading newspapers or new novels—a day for writing letters, or talking politics or idle gossip—a day, in short, for anything rather than the things of God! Now, all this sort of thing is wrong, decidedly wrong. Thousands, I firmly believe, never give the subject a thought. They sin from ignorance and inconsideration. They only do as others. They only spend Sunday as their fathers and grandfathers did before them. But this does not alter the case. It is utterly impossible to say that to spend Sunday as I have described is to "keep the day holy." It is a plain breach of the Fourth Commandment, both in the letter and in the spirit. It is impossible to plead necessity or mercy in one instance of a thousand; and small and trifling as these breaches of the Sabbath may seem to be, they are exactly the sort of things that prevent men communing with God and getting good from His day.

When I speak of *public* desecration of the Sabbath, I mean those many open unblushing practices which meet the eye on Sundays in the neighborhood of London and most large towns. I refer to the practice of keeping shops open, and buying and selling on Sundays. I refer especially to Sunday trains on railways, Sunday steamboats on the river, and excursions to tea-gardens and places of public amusement; and especially I refer to the daring efforts which many are often making in the present day to throw open such places as the British Museum, the National Gallery, and the Crystal Palace on Sundays. On all these points I feel not the slightest doubt in my own mind. These ways of spending the Sabbath are all wrong, decidedly wrong. So long as the Bible is the Bible, and the Fourth Commandment the Fourth Commandment, I dare not come to any other conclusion. They are all wrong.

(*a*) These ways of spending Sunday are none of them works of necessity or works of mercy. There is not the slightest likeness between them and any of the things which the Lord Jesus explains to be lawful on the Sabbath Day. To heal a sick person, to pull an ox or an ass out of a pit, is one thing; to travel in an excursion train or visit picture galleries is quite another. The difference is as great as between light and darkness.

(*b*) These ways of spending Sunday are none of them of a holy tendency, or calculated to do any good to souls. What soul was ever converted by tearing down to Brighton in a Sunday excursion train, or dashing down to Gravesend in a Sunday steamboat? What heart would be ever softened or brought to repentance by gazing at Titians and Vandykes? What sinner is ever likely to be led to Christ by looking at the Nineveh bull, or the Pompeian court? What worldly man was ever turned to God by listening to polkas, waltzes, or opera music? No indeed; all experience teaches that it needs something more than the beauties of art and nature to teach man the way to heaven.

(*c*) These ways of spending Sunday have never yet conferred moral or spiritual good in any place where they have been tried. They have been tried for hundreds of years in Italy, in Germany, and in France. Sunday music has been long tried in Continental cities. The people of Paris have had statues at Versailles. The Italians have had their Sunday visits to the fountains; Germans have had their splendid works of art; but what benefit have they derived that we should wish to imitate them? what advantages have we to gain by making a London Sunday like a Sunday at Paris, or Vienna, or Rome? I say decidedly we have nothing to gain. It would be a change for the worse and not for the better.

(*d*) Last, but not least, these ways of spending Sunday inflict a cruel injury on the souls of multitudes of people. Railway trains and steamboats cannot be run on Sundays without employing hundreds of persons. Clerks, porters, ticket-takers, policemen, guards, engine-drivers, stokers, omnibus-drivers, must all work on the Sabbath Day, if people will make Sunday a day for travelling and excursions. Museums, exhibitions, and galleries of pictures cannot be opened on Sun-

days without servants and attendants to take care of them and wait on those who visit them. And have not all these unfortunate persons immortal souls? Beyond doubt they have. Do they not all need a day of rest as much as anyone else? Beyond doubt they do. But Sunday is no Sunday to them so long as these public desecrations of the Sabbath are permitted. Their life becomes a long unbroken chain of work, work, unceasing work. In short, what is play to others becomes death to them. Away with the idea that a pleasure-seeking, exhibition-visiting, Continental Sabbath is mercy to anyone! It is nothing less than an enormous fallacy to call it so. Such a Sabbath is real mercy to nobody, and is positive sacrifice to some. I write these things with sorrow. I know well to how many myriads of my fellow-countrymen they apply. I have spent many a Sunday in large towns. I have seen with my own eyes how the Day of the Lord is made by multitudes a day of worldliness, a day of ungodliness, a day of carnal mirth, and too often a day of sin. But the extent of the disease must not prevent us exposing it. The truth must be told.

So much for broad general principles and facts about the Christian Sabbath. I make no excuse for having dwelt on them at length, though I admit they are not new. But the Sabbath is peculiarly a subject on which it is needful to stir up men's minds by putting them in remembrance. It is not for nothing that the Fourth Commandment begins with the word "Remember."

(*To be continued.*)

THE CHAUTAUQUA SCHOOL OF THEOLOGY

THE SUMMER SESSIONS.

The Sessions of the School at Chautauqua, Mount Lake Park, Md., Island Park, Ind., and Crete, Neb., were well attended and awakened much interest in the work of the various Departments.

At Chautauqua and at Island Park, Dean Wright had special charge of the instruction in New Testament Greek, conducting at the former place two Courses in Greek for advanced students and one Course for beginners. At Chautauqua he also conducted (daily), during the Children's Hour, Kindergarten Greek Exercises for the entertainment and instruction of the children. These Exercises aroused much enthusiasm among young and old, and inaugurated a new departure in teaching methods.

Prof. Harper conducted the Department of Hebrew according to the plans and methods of former years. Rev. Edward L. Hyde, of Middleboro, Mass., delivered a course of six excellent Lectures in the Archæological Department. This course was also given at three other Assemblies, and everywhere received marked approval.

At Mount Lake Park, the Rev. Charles E. Young, of Baltimore, conducted most successfully a class of Beginners in New Testament Greek, using Dean Wright's methods and appliances.

THE JERUSALEM CHAMBER.

Three PLANS OF READING the Required Books in Departments 5 and 23 are now ready for Members' use. Apply to the Dean.

The Topical Indexes of the Open Departments are ready, and the Synthetic Indexes are in part ready. Applicants for information will please observe that the Synthetic Index is an Index of the 20 Recommended Books in each Department. It is not an Index of the sum total of the books in all the Departments. The Synthetic Index of a Department will not be published until that Department is announced as opened.

Applicants will therefore specify for which Department Synthetic Index their enclosure of 20 cents is designed.

THE DEPARTMENT OF ELOCUTION.

By the resignation of Prof. John W. Churchill, whose duties at Andover and in connection with the *Review* render it impossible for him to continue his rela-

tions to the school, the Students in this department have lost the instructions of a Master. But they are to be congratulated on the fact that Prof. Robert L. Cumnoch, of the Garrett Biblical Institute and the Drew Theological Seminary, has been secured as Dean of this department. He has already entered on the duties of the position, and has published in the November edition of *The School Curriculum* the outline of his plans and methods.

THE DEPARTMENT OF DOCTRINAL THEOLOGY.

Dean Wright has at length perfected the appliances for the course of instruction in this department, and the GENERAL OUTLINE OF THE DEPARTMENT WORK will be found in the advertising columns of the current PULPIT TREASURY. Many clergymen who creditably passed their Seminary Examinations in Systematic Theology, might, with great profit to themselves and with immediate results in their Evangelistic work, pursue afresh these studies as directed by Dean Wright.

We invite our readers to thoroughly study this GENERAL OUTLINE. We believe they will agree in pronouncing it a philosophical construction. And we also believe that our "times" need Doctrinal Preaching in the best sense of the term. Dean Wright, in the OUTLINE, has fairly stated this point in the following words:

"For producing or for promoting genuine, far-reaching, and abiding Revivals of Religion, as also for the 'building up of the body of Christ,' there can be nothing better than true Doctrinal Preaching."

Already nearly one hundred and seventy Students are enrolled in this department, and the number is rapidly increasing.

THE DEPARTMENT OF HUMAN NATURE.

Dr. Lyman Abbott's treatise, "A Study in Human Nature," for which Students in his department so long have waited, is now ready for delivery.

It is a book which will be helpful to parents, to teachers, to kindergartens, and to all persons who need to know *how* to analyze the human mind. Dr. Abbott's clerical Students will hold him in highest esteem for this plain, straightforward and helpful manual.

ENROLLED STUDENTS.

Greek, 227; Doctrinal Theology, 163; Practical Theology, 134; Hebrew, 51; Historical Theology, 49.

For the November *Curriculum* and for special information, address *with stamp*, Dean Alfred A. Wright, Boston, Mass.

Helps in Pastoral Work

God-Appointed Men.

BY LYMAN ABBOTT, D.D. (CONGREGATIONAL).

"Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more; and the country was in quietness forty years in the days of Gideon." The story of Gideon is a symbol as well as a history. God conducts all his campaigns upon analogous principles. The emancipation of mankind is always wrought out by a forlorn hope. God is not on the side of the strong battalions. In moral conflicts, at least, numbers never count. Only the few have faith in God and courage in His cause; and faith and courage alone gain battles. Elijah faces alone the four hundred and fifty prophets of Baal. The schools of Hillel and Shammai are overturned by the unlearned Galilean fishermen. The religion of half of Europe is revolutionized by the ore-digger's son. The little Mayflower, tossed on the tempestuous seas of the Atlantic, suffices to bring across seed enough to plant half a continent with truth. A few men and women of the commoner classes gather for prayer and conference in Philip Embury's carpenter-shop: the aristocracy of New York disdain to associate with them, but the result of the prayers of these despised Methodists is the largest Protestant organization in America. Wilberforce in England and William Lloyd

Garrison in America call for recruits to wage war against the combined interests, commercial, political, and ecclesiastical, of slavery and the slave-trade. Their adherents at first hardly equal in number Gideon's band; but they emancipate two continents.

Who would not choose to have been one of God's three hundred? But when He brings us to the Spring of Trembling how rarely we covet the post of honor! How we shrink from the battle of the present, even while we honor the heroism that courted it in the past. Every era has its battle. God's trumpet calls to-day, as Gideon's did, for recruits. Enter the ranks. Get your commission and your equipments from God; then demand the surrender of your enemies and His in the spirit with which Ethan Allen demanded that of Ticonderoga: "In the name of the Great Jehovah and the Continental Congress."

Various attempts have been made to explain the principle upon which God selected Gideon's troop of three hundred. Josephus tells us that they were the cowards of the camp. Apparently he thinks thus to increase the wonder of the miracle. Stanley suggests directly the opposite explanation: "The next step was to remove the rash. At the brink of the spring, those who rushed headlong down to quench their thirst, throwing themselves on the ground, or plunging themselves into water, were rejected; those who took up the water in their hands, and lapped it with self-restraint, were chosen."

The Bible, however, does not suggest any interpretation of the singular test which God employed. He never acts without reason, but He often refuses to give one. He chooses His own instruments for His work. He gives no account of the principle upon which He proceeds in their selection. The battle of life is not a guerilla warfare. It is a divinely-ordered campaign. God selects His soldiers as He will. His tests of character are certainly widely different from our own, often quite incomprehensible to us. He makes sad havoc of scholastic and theological measurings. A keen observer of life told me he had watched for the future of twelve succeeding valedictorians of a certain New England college; of only two did he ever hear anything thereafter; one of those was a sailor.

Mr. Moody applied for admission to a New England Church when a young man, but was kept waiting for a year because he did not know enough of the doctrines. In less than a year after his admission he had commenced in his adopted city a work for Christ, whose far-reaching influence is not surpassed by any pastor in the place. The God who passed by the seven manly sons of Jesse, and chose for royal honors the ruddy-faced boy, brought in haste from the sheepfold, puzzles us as much as He did David's father, by His singular method of selection. He sets aside America's trained statesmen, and commissions the rail-splitter to be her emancipator. He leaves Erasmus in his scholarship, and calls the singer-boy of Mansfield to liberate Europe. He selects not from the bishops, and deans, and canons of England's favored Church, but from her corps of unhonored and imperfectly educated school ushers, the Spurgeon whose voice reaches most effectually the masses. What was once said by a famous divine of a celebrated revival preacher may be said of nearly all the men that God honors: "I do not doubt that God blesses his work, but I cannot see why." And His schooling of His servants is as singular as His selection. The most effectual temperance lecturer of England or America was picked from the gutter. The great reformer of the Church was educated a monk. The emancipator of America was born in a slave State. Paul sat at the feet of Gamaliel. Moses was brought up in Egypt.

There is but one principle of choice apparent in these cases, namely, that "God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are not, to bring to naught things that are." Of this principle history contains many sublime illustrations; none so

sublime as that which the Master himself affords. Does your cause seem feeble, your comrades few, your arms inadequate, the foe invincible, the campaign hopeless of success? Consider Him whose life so sublimely illustrates His own aphorism: The last shall be first and the first last. The Crucified is become Conqueror. The very instrument of His death is become the symbol of religion. He that was without form or comeliness has re-clothed a mourning world in beauty. The despised cake of barley has overturned the tents of Midian. The world itself is redeemed by the forlorn hope of Israel.—*Christian Union.*

Afflictions Illuminating God's Word.

By Wm. M. Taylor, D.D., LL.D. (Congregationalist), N. Y.

How many portions of God's Word have been explained to us by our trials! There is no commentator of the Scriptures half so valuable as a captivity. It unfolds new beauties where all had appeared to be beautiful before; and where formerly there was what we thought a wilderness, it has revealed to us a fruitful field. The old Psalms have quavered for us with a new pathos as we sat by our "Babel's stream" and have sounded for us with a new joy as we found our captivity turned as the streams in the south. The man who has seen much affliction will not readily part with his copy of the Word of God. Another book may seem to others to be identical with his own; but it is not the same to him, for over his old and tear-stained Bible he has written, in characters which are visible to no eyes but his own, the record of his experiences, and ever and anon he comes on Bethel pillars or Elim palms, which are to him the memorials of some critical chapter in his history. How many of us, too, might say with truth that we had never really prayed until God sent us into captivity! Our worship has been outward, formal, cold; a thing of duty, not of sincerity; an affair, shall I say, of luxury rather than of need? But now we have found out what the mercy-seat means, and know that prayer is the surest and the sweetest solace in the hour of perplexity. This is God's "end and expectation" in our captivity; and when that is realized, is there one among us who would affirm that the result is not worth the price? By such experiences it is that Christians are made; and if we would be great in holiness, we must lay our account with the discipline through which alone that greatness can be given. Nor must we imagine that God is changed toward us while thus He is dealing with us. In all and through all He is working for our good, that at the last He may present us to Himself without spot or wrinkle or any such thing; and whensoever we are apt to suspect Him, he falls back upon His own conscious love to us and says, "I know the thoughts that I think toward you, thoughts of peace, and not of evil, to give you an unexpected end."

THE PULPIT TREASURY IN THE FAMILY.

Evenings at Home for Young Men.

By Theo. L. Cuyler, D.D. (Presbyterian), N.Y.

The primal duty of every father and mother is to make home attractive to the boys and girls. Some godly-minded fathers, who are very regular at prayer-meeting, and some mothers who never miss their "Dorcas Society," make shocking blunders in the management of their own children. Their "own vineyards" are badly kept, and yield only sour grapes. When a boy begins to dislike his home and seeks to escape from it, he has very often reached the first milestone on the road to "the bad"; and for this dislike his parents may be more than half responsible.

I may entreat every father and mother to see to two things. The one is that their own dwelling be made just as attractive as possible (and a bright open fire will pay tenfold more than it costs as a "means of grace" to your family). The other is, to be careful how you trust your

boys with a night-key. If you *know* where he is, very well; if you hand him a night-key, and do not know or care whither he goes with it, you may find out one of these days to your sorrow. A sagacious father said to me lately, "The *anchorage* of my children has always been a bright, happy home." That man has never seen one of his sons wrecked on the rocks of ruin. Thousands of young men really have no home, except the parlor of a boarding-house, and no domestic property except a trunk up in a third-story bed-room.

But however a young man may be situated, the evening hours bring to him certain temptations and perils. The day's work is over and nature craves recreation. No one understands this natural necessity better than the Devil; and he makes the most of it. The evening is his harvest time; then he opens his numberless doorways of temptation. Then he lights up his places of enchantment—brings out his dice-boxes, and cards, and champagne bottles, and billiard tables, and roulette-boards; then he tunes his horns and violins, and flings wide open his crimsoned and chandeliered gateways to sensual indulgence. It is in "the black and dark night" that the shameless wanton prowls the streets in quest of "the young man void of understanding"—yes, and of some gray-headed fools likewise. How many a one (while father and mother are in their unconscious sleep) "goeth after her straightway, as an ox goeth to the slaughter, and knoweth not that it *is for his life.*" So successful are these various baits of the Tempter, that if all the young men who have spent any one evening in dangerous places could be mustered the next morning in a mass meeting, its size would be appalling, and the composition of it would strike many a parental eye with horror. After thirty-one years of close observation of city life, I am not surprised that so many a mother's son is led astray. I only wonder that so many escape destruction.

The best antidote to all dangerous places and pleasures is to find safe ones. Where and what are they? A wholesome home, of course, stands first. As long as you are tethered there, you may live in happy ignorance of manifold things which a pure heart should not wish to know; for blessed is the youth that does not know *too much.* No matter how plain or cheap your boarding-quarters may be, my young friend, if you have plenty of good books, you may spend many an evening in company fit for a king. Secure a ticket in a public library, and then bring to your room such authors as you can afford to be intimate with. Shun every book that stirs lewd passion, or that shakes your faith in your mother's God, as you would shun a rattlesnake. Some of the best educated men never went to college; but they had eyes in their heads, and books well studied brought a university up into their scantily furnished rooms. Don't ask to be everlastingly *amused;* it is the mark of a baby mind, when a young man cares for nothing but fun and frolic.

Music is one of the most thoroughly wholesome of evening recreations, if it is only the enjoyment of a violin, a banjo, or a flute, in your own room. Put aside a dollar often out of your wages or your salary for the best public concerts, and for tickets to the art galleries. The cities are growing richer every year in such treasure-houses of beauty and inspiration. As for the whole matter of recreations, I will give you one wholesome rule. Every amusement or recreation which makes the body healthier, the mind stronger, the heart purer, is *right.* Let the others alone. Whatever you think of with a twinge of conscience, or an ugly taste in your memory next morning, never do. It is the next morning's whip of scorpions that spoils the sensualist's revelries. It is a good rule never to spend an evening in such a manner that you cannot pray with a clean conscience when you go to bed.

I pity the young man who is without acquaintances among the other sex. Spare no pains to put one or more female friendships between you and the temptations of the "Devil and his angels." I am inclined to favor early attachments and engagements; for the society of a pure girl, evening after evening, has saved many a young man from perdition. Put yourself also into the circle of some Christian

church as soon as you come into town. Its weekly meetings and social gatherings will anchor you from drifting away from your mother's Bible, and from the faith of your childhood. One of my church-officers said to me lately: "When I went to Boston, a poor homeless clerk, the Bible-class and young people of Dr. Kirk's church saved me from drifting to destruction." Heaven's blessing rest on "Young Men's Christian Associations!" They have given a bright, soul-cheering evening home to thousands who were under the stress of loneliness or evil temptations. Be careful how you join "clubs." Too many of them are training-schools that will initiate you into forbidden things. Better remain "green" than to get early ripe in sin. Finally, remember, my young friend, that what you earn during the day goes into your pocket; but what you do during the evening hours and on the Sabbath *goes into your character.*

PRAYER MEETING SERVICE

The Object of Prayer Meetings.

By Rev. Smith Baker (Baptist).

By prayer-meetings here are meant not the special revival meetings which for days or weeks absorb the attention of the Church but the regular stated social meetings of Sunday evening and one week-day evening, continuing the year round summer and winter, revival or no revival. These meetings are an indication of the spiritual life of the Church, not but there may be spiritual life without them but when they are observed the spiritual life of the Church will manifest itself in them. As the closet of prayer is an index of the spiritual life of the private Christian, so the prayer-meeting is of the Church. Every pastor knows and feels as no one else can what an anxiety they are to him. How they shall be maintained, and the interest kept up is one of the studies of his life and the burdens of his heart. Of course now and then a single prayer meeting will bubble out of itself; but prayer-meetings the year round will not run themselves—he who expects them to will find them running out. Neither is it enough to rely upon the Spirit. Of course the Spirit must give power, but the Spirit works through means and the Spirit will not honor laziness in a prayer-meeting more than anywhere else. The Spirit in all things honors our best endeavor. We are to do all we can as though all depended upon what we did and we are to trust in the Spirit as though all depended upon Him. How then can good prayer-meetings be kept up the year round?

Be sure and keep in mind the *object* of the social meetings. To forget this is to sacrifice their power. They are *prayer*-meetings in which the Church is to supplicate for those things it and those present and the community most need. They help us to pray together and we have collective as well as individual needs, so that the first part of the meeting should be spent in prayer to God for each other—that the divine blessing may come upon those we represent. The second object is that of social helpfulness to Christian hearts. The men and women who attend these meetings are hard-working people, tired in body and mind, their lives full of the perplexities, struggles, temptations, doubts and fears of the Christian living in a sinful world and they need help over the hard places, so that the second thing aimed at in prayer, exhortation and song, should be helpfulness to the weakest; hence the prayer-meeting is not to be a grumbling place or growling place or mourning place or scolding place or preaching place but a place of good cheer to Christians. Another object is the awakening and leading of sinners to Christ so that this thought should give tone to the prayers, the exhortations and the songs.

These three—prayer, helpfulness and winning of sinners, should be the aim of the social meeting and they each help the

other and give humility, sympathy and tenderness to the whole; but ah, how many of our prayer-meetings seem to have no aim only to kill time and discharge a duty, and hence are cold, dry and powerless—useless to the Church and a misrepresentation of the Gospel. Brethren, think what you are going to prayer-meeting for, and frequently it will make a new meeting to you and to others.

The Week of Prayer.

The Evangelical Alliance has recommended the following topics for united prayer: *Sunday*, January 4th, *sermons*—"The good fight of faith." (I. Tim. vi., 12; Eph. vi., 10-12.) *Monday:* Thanksgiving and praise for the long-suffering love and faithfulness of God; for many answers to prayer; the preservation of peace; for the opening of all countries to the Gospel, and for the power of the Holy Spirit in its publication. *Tuesday:* Humiliation and confession on account of national sins; the recognition of God's judgments in public calamities; for personal transgressions; the growth of infidelity and superstition; desecration of the Lord's day; with prayer that the Holy Spirit may convince of sin and lead men to repentance. *Wednesday:* Prayer for the Church of Christ; that believers may be filled with the Holy Spirit; the unity of the Church manifested; evangelistic work increased; and that the Lord's coming may be more earnestly looked for pastors, evangelists and teachers; for Sunday-schools, and the better observance of the Lord's day. *Thursday:* Prayer for families and instructors of youth; that young people may be saved from intemperance, immorality, and other sins; for universities, schools, professors, teachers, and students for the ministry. *Friday:* For the nations; for all in authority; for the prevention of war; that laws favoring vice and cruelty may be removed; that wicked men and their conspiracies may be confounded, and good citizenship prevail; for soldiers and sailors; for the removal of the opium traffic, intemperance and the social evil; for the suppression of all that is impure in art and literature. *Saturday:* For missions, home and foreign; for the spread of the Gospel; for more laborers; for native Christians; for all missionaries; for the conversion of the Jews; for increased blessings to attend the circulation of the Scriptures, and the religious training of the young in missionary schools and colleges. *Sunday*, January 11th, *sermons*—"Waiting for the Lord's appearing." (Isa. xxv., 9-2; Thess. iii., 3-5.)

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Rev. Samuel H. Virgin (Congregational), New York.

December 7, **Drunkenness.**—Proverbs xxiii., 29-35. **1884.**

Passing centuries do not mitigate the evils of drunkenness. Figures fail to properly present the sad results, for suffering never can be tabulated. The agony of families and the pain of ruined lives cannot be put in statistics. The impartiality of this curse still appears. Noah is still disgraced as well as the wayside beggar. It blights all who yield. Every possible plan should, therefore, be hailed and supported for the rescue of the tempted and the suppression of the sale of strong drink. This lesson should be stamped on every soul.

I. The external sign. (V. 29.) Woe, sorrow, contentions, babbling, wounds, red eyes—these are the unfailing attendants of drunkenness. Sooner or later they are sure to come as the flush on the cheek marks the fever in the blood. Concealment is impossible. God has declared these signs to be the banners of intemperance, and they appear in all lands with the same exactness as in Solomon's day. The press chronicles them day by day.

II. The cause. (V. 30.) The convivial habit strengthens until the love of companionship is supplanted by the love of

the cup, and the late hours are caused by tarrying long at the wine. This is the hidden cause of the external signs just mentioned. Revelry is in secret; the wine cup is hidden; the long tarrying is concealed; but the banners come out and the cause is known.

III. The remedy. Total abstinence. Solomon understood the weakness of man. It is not a surrender of manhood to keep away from that which ruins, to avert eye and close the ear. If a look leads to error, then all the strength of the being should be concentrated to prevent the look. The doorways are important and should not be passed carelessly. This is a command, and rings down the ages. A look saved the bitten Israelite; a look to Christ saves to-day. By a look also in the wrong direction all may be lost.

IV. Reasons for vigorous treatment. (Vs. 32, 35.) The woes and sorrows are described. They are personal. They do not come with the first glass. They seem often to be far off but *at the last* they come in all their horror. Biting and stinging are not mere figures of speech. They declare the terrible reality. The craving, the restlessness, the seeking yet again, all these signs of inward distress emphasize the divine command of abstinence.

December 14, Vanity of Worldly Pleasures.—Ecclesiastes ii., 1–13. **1884.**

Solomon seems to have "sounded all the depths and shoals" of the pleasures of this world, and found them unsatisfactory. Many a young man has said to himself, "I will try the world first, and afterward be a Christian." He may read his own history in this lesson.

I. Self-gratification. (Vs. 1–8.) The attempt to discover "what is good for the sons of men" for a life time is commendable. To plunge into known sin to find it is folly; wisdom notes the bleeding wounds of others, and shuns their cause. The first item in real pleasure is to think of others, but the worldly greed is for self. There is only "about so much" that the world can ever give, while the spiritual pleasures are inexhaustible. These verses catalogue the simple variety of the worldling's joys in every land, in every age. Rich men to-day have little more than is named here. Self is the centre of every one—a gratification of eye, ear, taste, sense of possession and authority, passion. "I" and "me" are prominent.

II. Result. (Vs. 9, 10.) A sense of personal greatness. The complete dominance of the worldly nature. Every desire was gratified without question. Self-denial that makes nobility of soul had no place in the thoughts. The delight was purely animal. Even the music was sensuous.

Real greatness, therefore, was impossible. (A discussion of the elements of greatness valuable for the scholar.) Greatness is in the spirit.

III. Meditation. (Vs. 11–13.) Possession without largeness of soul makes one a slave. The care of worldly possessions is a vexation. There is no growth in ability to enjoy, and the same things soon become a weariness. There is no looking forward to higher, richer joys such as Christ offers in the Gospel. After the king has provided pleasure all is on a down grade. So the worldling has, after a while, a worn and faded look, and stimulants and cosmetics are used to supply natural freshness. Ages make no change in these truths. This is a meditation for to-day.

The conclusion of Solomon is still true that "wisdom" choosing higher pleasure is superior to "folly" that is satisfied with the dainties and perishable goods of this world.

December 21, The Creator Remembered.—Ecclesiastes xii., 1–14. **1884.**

This chapter is a literary gem that has not lost its lustre through centuries of use. It is so clear that every eye can see its beauty. It presents a beautiful picture of the gradual decay of man till he leaves the world, and the seventh verse shows that the writer believed in the immortality of the soul. Let every child commit this whole chapter to memory.

I. Time to remember God. (V. 1.) "In the days of thy youth." Early piety has a beauty and attractiveness to man and God. The Heavenly Father has made special promises of guidance and honor and numberless blessings to those who in youth remember and honor Him. Trust is easy then, belief is natural, helps are numerous, and all the years of a long life

are made sweeter by a childhood of Christian love and faith. It prepares for what is to follow.

II. Trouble coming. (Vs. 1–7.) Nobody escapes the experience which these verses declare. They have been interpreted to apply to the different parts of the body, but however applied they show that trouble and weakness came in Solomon's time as we see them to-day. "Dust to dust" is still spoken over the pulseless body. "The soul to God who gave it" has all the added teaching of Christ to make it a blessed transfer. This is the issue of every life—the earthly closes according to this programme. But what then? More trouble or endless joy? If piety is delayed till then, how shall it be obtained?

III. The wise preacher. (Vs. 9–11.) It is not sufficient for him who would be a wise preacher simply to attract and entertain hearers. He must teach (1) knowledge, giving spiritual information. (2) In such shape as to be remembered; giving "good heed" to present "proverbs," "acceptable words," words of delight, which shall be also *true* words. (3) Fastening it, so as to make it permanent treasure. Verse eleven illustrates the kind of teaching called for.

IV. Man's duty. (Vs. 12–14.) In most compact form the wise man of old here states a universal truth. The efforts of this life to obtain knowledge are exhaustive, and when found it may all be reduced to the necessity of fearing and obeying God, since we are to give account to Him at last. To find the soul's relation to God, and maintain it is the highest result of study.

"*Fear*," not as slave, but as loving child anxious not to offend. It is not man's *duty* to know everything, to be able to explain all difficulties and satisfy all questionings, but to *obey* divine commands. Ages to come will furnish abundant information to the obedient here.

"*Judgment*"—we do not escape it in this world; we shall not in the next. Old Testament and New alike declare it. God is Judge, the things of this life are scrutinized, and the long eternity of our being bears the mark which this life has put upon it. God's decision is final, is just, is but the announcement of the soul's own verdict upon itself. In that dread day Jesus Christ will be the soul's best friend. The needs of this life, the realities of the next call to Him in the days of childhood that all things may be done pleasing in His sight.

HELPFUL HINTS FOR WORKERS

Lonely Laborers.

By Rev. C. H. Spurgeon (Baptist).

Many Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes; yet some who are doing what God will think a great deal more of at the last, never saw their names in print. Yonder beloved brother is plodding away in a country village; nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has led to Jesus know him well.

Perhaps yonder sister has a class in the Sunday school; nothing striking in her or in her class; nobody thinks of her as a remarkable worker; she is a flower that blooms almost unseen, but she is none the less fragrant.

There is a Bible woman; she is mentioned in the report as making so many visits a week, but nobody discovers all she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving Him without the encouragement of man's approving eye, yet they are not alone; the Father is with them.

Never mind where you work; care more about how you work; never mind who sees if God approves. If He smiles, be content. We cannot always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which

God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is, that in your labor you are not alone. For God, the eternal one, who guides the marches of the stars, is with you.

Wakefulness and How Avoided.

By Daniel Lewis, M.D., New York.

No. IV.

In what manner may this brain-rest be secured for the man of business or the professional man, where the sharp competition of our times seems to compel every man, of whatever calling, to incessant toil? Can such rest be secured at all under such circumstances, or must we anticipate our capital of vitality *now*, in the hope of being able to retire from business by and by, a hope that is almost never realized?

A physician who has tried it remarked to me the other day that it was an unfortunate fact that doctors have to work so many years before they can earn their bread that they have no teeth left with which to eat it. That plain statement may be transformed to express the fate of those who sacrifice everything *now* to securing rest and enjoyment in the future. There is a present remedy and within the reach of every one, which may be expressed by the single word "diversion." By that term we mean the employment of the mind in matters outside of the regular vocation, to such an extent that the tired portions of the brain may rest. I can recall no better example of what I wish to express than the plan upon which Young Men's Christian Associations are conducted, whose good influence upon the future of those who enjoy their privileges is simply incalculable. In many of them the young man, who is at his desk the entire day, may cultivate his neglected muscular system in the gymnasium and bowling-alley. He may add a knowledge of various languages, learn shorthand, find very agreeable diversion in the library, cultivate to some extent his taste for music and the arts and sciences. If he is engaged in manual labor he will avoid the gymnasium, but will find a better diversion in learning book-keeping or chemistry. The monthly receptions also foster the social elements, while the religious exercises divert the mind, for the time being, from the material to the spiritual existence. You will notice that the idea of idleness is left out of the plan entirely, and I may say here that there is no recreation for the mind in idleness. It is not only useless as a means of brain-rest, but it is actually harmful. You would be just as reasonable in advising avoidance of all physical exercise, as in seeking brain-rest in idleness. There are a thousand avenues in which a business man may find diversion which will preserve the integrity of mental forces and thus avoid the danger of overwork.

The idea I would impress as forcibly as possible, then, is a *variety* of mental employment, such as the lawyer often finds in politics, the clergyman in travel, and the philanthropist in works of benevolence. If the need of this diversion is clearly recognized, there will be no difficulty in finding means for its attainment.

The customary summer vacation has been adopted so generally that we are beginning to believe that we have taken a long step in the right direction, but I think many will agree with me that in most instances its benefits are extremely evanescent, and often wanting altogether. The fact is that, too often it is only a change from intense mental work to enforced idleness, and the only benefit then accruing is that depending upon breathing a new atmosphere. Lying in a hammock and gazing listlessly at the sandy shore, or sitting on the porch of a farm-house watching sparrows is not calculated to increase brain force. When the vacation is made the means of accomplishing some long planned work, outside of the usual routine, the healthful conditions under which it is done will make it of untold benefit. The only trouble about such a summer vacation is that it don't come often enough. Several short vacations, scattered through the year, are better than one long one for the man whose health is not already broken.

Sunlight is a valuable agent in the

treatment of wakefulness, and all poor sleepers should pass many hours of the day in sunshine and as few as possible in the shade. I am positive that most of the nervous disorders—neuralgias, nervous irritability and sleeplessness with which the women of New York are afflicted to a greater degree than the men, are due to this living in the shade. The rooms are shaded to exclude the sunlight. They do not spend more than six hours a week in the sun on an average, and in that time an umbrella and a veil ward off its salutary influence as far as possible. Men employed in offices are liable to this same life in the shade. Avoid it as much as possible; walk in the parks, take a sun-bath in your room whenever practicable, and better sleep will surely be the result. The habits of the natives of warm climates are proof of this soporific effect of warm sunshine. A correspondent of the *Herald*, in a recent letter from Havana, says: "Those who suffer from insomnia should come to Cuba. It is the Lotus-land to strangers and pilgrims, and even to the natives of the charmed isle. Here, unless you pinch yourself now and then, and shake yourself with a shaggy northern shake, the sleepy air creeps over you, lulls the senses and the energies, and steals the life out of you." Those who have visited Italy were doubtless struck with the ease with which sleep is induced, and the remarkable habit of falling asleep which prevails among the natives. At whatever hour of the day you go out, you are certain to find the loungers in every avenue and nook and corner asleep. This applies to all except those whose livelihood depends upon foreign travellers. While the sleepy air creeps over every body else in that sunny land, its effect upon them is conspicuously absent.

There are certain important rules to be observed by those inclined to wakefulness which Dr. Corning in his work on "Brain Rest" has termed the hygienics of sleep. In the first place, the room in which sleep is taken should be the best ventilated room in the house; its temperature should be maintained at about 60° Fahr., and the body of the sleeper should be kept completely warm. The bed should be soft and yielding. All the surroundings should favor complete repose as far as possible. The best hours for sleeping are from ten o'clock till six, and such regularity should be observed in this respect as to make the habit of going to sleep at the same hour an automatic procedure. A violation of this rule will, as I have said before, tend to establish the habit of wakefulness, which is just as hard to overcome as any other habit.

A second important item and one more easily accomplished than may be supposed is, to free the mind of anxious or distracting thoughts for an hour before retiring. While some may be such slaves to their thoughts as place them beyond the control of the will, nearly all of us can form the habit of commanding them. Regular work should be suspended then one hour before bedtime, and a chapter from an unexciting novel, a favorite poem, or quiet meditation should soothe the current of our thoughts, preparatory to the perfect rest to follow. A locomotive must begin to slow up a league from the station, or the waiting passengers will be disappointed. If in the meantime the feet, which are usually cold in poor sleepers, are thoroughly heated and the sleeper retires when the first sense of drowsiness occurs, he will fall asleep almost as soon as his head touches the pillow, provided, of course, there is no disease existing to produce wakefulness. In regard to the best position it has been said that the position upon the right side is, in the majority of cases, best suited to the requirements of brain repose. There can be no doubt that a position on the side insures more perfect sleep than the dorsal position, when dreaming more often renders the sleep imperfect, but that the *right* side is preferable to the *left* seems to be doubtful. So many, who are in excellent health, sleep best when lying on the *left* side, that it seems probable that an acquired habit is the determining cause, rather than any anatomical or physiological requirement. Choose, then, the side which experience has proven most favorable, but avoid the dorsal position.

An evening walk, so as to induce a moderate amount of bodily fatigue, is an

excellent promoter of sleep, when circumstances permit it, in the case of those whose habits are sedentary. It would not be a successful or necessary proceeding for a postman or a district messenger boy.

The warm bath is a valuable agent in the treatment of sleeplessness. The temperature should be about 95° Fahr., and there is no objection to remaining in the bath for hours. The time to take such baths is just before retiring, and they should be followed by friction, and the patient being thoroughly dried should step at once into a well warmed bed, and sleep will usually follow speedily.

But the value of the Turkish bath in such cases is so highly recommended by Dr. Corning that I will repeat what he says concerning it: "It cannot be employed in all cases," he says, "as there are some persons who are totally unable to endure the high temperature and subsequent reactive effects. Nevertheless this type of bath is well borne by a very large number of persons; and where there is neither organic trouble of the heart nor great bodily debility, there is no especial danger to be apprehended from its employment. The best time to take the Turkish bath, when employed in the treatment of insomnia, is in the afternoon; and the patient should betake himself to bed directly after the bath, and remain there, if possible, during the entire night. The good effects of the Turkish bath are by no means evanescent; on the contrary, they persist for a very considerable time after cessation of treatment. Respecting the number of baths to be prescribed weekly, much will depend upon the constitutional qualifications and individual idiosyncrasies of the patient."

This bath may be used in conjunction with frictions, massage, electricity and various internal remedies, which should *never* be employed except under the supervision of a physician. Many a life has been destroyed through the use of chloral, opium, morphine and such potent remedies when used without medical advice, and multitudes of others have suffered even greater misfortune by contracting the opium and chloral habit. The instances where injury has resulted from the employment of such drugs, or, I may add, any other drugs, under the eye of an intelligent medical adviser are so rare as to be almost unknown.

There are various popular remedies for sleeplessness with which you are all familiar, such as repeating the multiplication table, if you happen to know it; counting from one up to as near infinity as you can before falling asleep; closing the eyes and concentrating your mental vision upon the movements of the currents of air, as respiration moves them to and from the nostrils; placing the head of your bed toward the North pole, so that the great magnetic currents from the pole to the equator will traverse the long axis of the poor body, all unconscious of such tremendous imaginary forces; or sleeping upon the hop pillow which long use has rendered classic in such cases.

A correspondent of the *Times* has recently declared, in seeming sincerity, that upon the advice of an experienced friend, he was persuaded to don a night-cap for sleeplessness, not one made in a bar-room, but such as I have heard our great grandmothers used to wear, and he rested well the entire night.

Another man says, if you are troubled with wakefulness, just imagine you have got to get up, and sound sleep will surely follow. Those who have so much difficulty in rising at the ringing of the bell for breakfast will doubtless be inclined to adopt this plan. All these popular notions cost nothing and if, upon trial they prove to be like most cheap goods in the market, there is no just ground for disappointment or complaint.

Before closing this somewhat rambling discourse permit me to read an abstract from the *Lancet* on business life in London, which fits our case in New York so exactly, and supplements what I have said so well that I cannot refrain from giving it:

"It is, unfortunately, one of the chief characteristics of modern business to be always in a hurry. In olden times it was different. Business of all kinds was carried on with much deliberation, and nothing was gained or supposed to be

gained by that sort of high-pressure work which consists in being perpetually and impetuously hasteful.

"The habit of haste, for it is a habit, is actively cultivated in the city of London, and in all places and circles which follow the fashion 'the city' has set. The moment a lad takes his seat on a stool before the lowest desk of a house of business, he begins to make believe to others, and too quickly to himself, that he is overwhelmed with work. Merchants and managers require this farce to be played by every one in their establishments, from the heads of departments to the youngest boy on the staff. The result is the formation of a 'mental habit' of hurrying, which before long becomes the keynote and motive of the whole life. It is the custom to write and speak as though commercial men were really as much pressed for time as they appear to be.

"Now the simple fact is, that all this haste and turmoil, prejudicial and often ruinous as it is, is artificial. If a 'man of business' were to rise at five o'clock every morning, and his train left at 8.30, he would from habit avoid leaving his house until too late to 'catch' it comfortably. It would discredit his position and look *unbusiness-like* not to be in a hurry. So, in the selection of a train by which to travel, he always chooses one that arrives with barely time for him to reach his place of business at the hour appointed. It would ruin him in the eyes of the city, and be wholly opposed to his mental habit to go by an earlier train and *saunter* to his office. The inference in business circles would be that he had little or nothing to do.

"The same habit runs through the life of the typical man of commerce. He likes to look and feel full of restrained yet bursting energy, and in his calmest moments to be so pressed that if he were less capable than he is he must be distraught. This affectation of suppressed force is the bane of city life. It is this which does so much harm to the nervous system. We sometimes see a locomotive standing waiting to start an express train; the steam is up to the highest pressure; the engineer must blow it off every few minutes, or the boiler would burst. This is a good simile of the man of business as we see him in London, and as he tries to be, or appears, in the provinces. The old merchants of London who, nevertheless, amassed large fortunes and founded great families, were wont to stand at their doors in Cheapside and the leading thoroughfares, and were never in a hurry. What would be thought of anyone who dared to seem leisurely to-day? If those who furnish the 'city men' of to-day with medical counsel would go right down to the bottom of things and try to cure the evil of this mental habit, they would do far more to prevent the spread of nervous diseases, and to arrest the thousand-and-one troubles of body and mind which spring from work and high pressure, and hurry, worry and waste of energy, than by dealing in detail with particular forms and fruits of this evil, as is their wont."

If the sentiments of this brief abstract could be thoroughly impressed upon the minds of the business men of our day, it would be the means of investing the future of our country with a degree of prosperity which now seems almost impossible.

In considering the consequences of wakefulness and the intemperance and excesses of every kind which tend to its production, we have chiefly referred to its effect upon individual life and prosperity. But it has a far wider and perhaps more important bearing upon the welfare of the state. It is not denied that we have become a nation of dyspeptics. The ultimate result of that must be a generation with diminished muscular power, increased tendency to disease, with less power to resist its inroads. All authorities agree that sleeplessness is a potent cause of insanity, and if we are gradually becoming a nation of poor sleepers the fact that lunacy is actually increasing among us is of great significance.

No words of mine can so beautifully or forcibly express the lessons which we should seek to learn as those of the Ayrshire poet when he sang of the Scottish yeomanry:

"Long may thy hardy sons of rustic toil
Be blest with health and peace and sweet content!
And, Oh! may Heaven their simple lives prevent
From luxury's contagion, weak and vile;
Then howe'r crowns and coronets be rent,
A virtuous populace may rise the while
And stand a wall of fire around their much-lov'd isle."

Christian Union in Life and Death.

By Edward O. Flagg, D.D., Grace Episcopal Church, New York.

A group of passengers on a sinking ship join hands, determined to perish together.

Out on the sea,
Far from the land,
Buoyant with glee
Floats a choice band.

Hope weaves her charm,
Laughter is loud;
O'er heart, o'er sky
Rises no cloud.

Out on the sea,
Far from the land,
Hushed is the glee
Storm waves command.

Fear seizes all,
Soon in the deep,
Far from their home,
Doomed ones must sleep.

Out on the sea,
Far from the land,
Brave ones agree
To die hand in hand.

Breathing a prayer,
Cheerful they go;
Souls rest in peace
Fathoms below.

Riding the sea,
Safe on the land,
Christ's should we be
In union grand.

Sealing love's tie
With latest breath,
Brothers in life,
Brothers in death.

LIGHT FROM THE ORIENT ON BIBLE TEXTS

Lebanon—Its Ancient Tribes and Their Influence.

By Pres. J. L. Porter, D.D., LL.D. (Presbyterian), Queen's College, Belfast, Ireland.

No. II.

During the invasion of the Assyrians under Tiglath-pileser, and subsequently under Shalmaneser, although the people of Naphtali must have suffered severely (II. Kings xv., 29), yet many of them, and of the Asherites, doubtless found a refuge in the recesses of their native mountains, when their brethren in Samaria were taken captive to Assyria. And it would seem that after the exile others returned from Assyria to occupy the old homes of their fathers; but as Samaria was now colonized by strangers, the Jews of Galilee were isolated and remained far removed from the educational and social advantages of Jerusalem. They were thus led more and more to adopt the rude manners, modes of thought and speech, and to follow the pursuits of their heathen neighbors; and they were therefore thoroughly despised by the more exclusive and polished Jews of Jerusalem. A radical change, in fact, was effected in the Jews of Galilee, serving almost to denationalize them; and the traits of this change are strikingly brought out in many parts of the gospel narratives. A knowledge of history and ethnology, of the ancient peoples and their country, helps in this way to invest the stories of the sacred writers with the charm and vividness of real life. One can, in the light of such teaching, fully understand the force and reason of the contemptuous reply of the Jews of Jerusalem to Nicodemus, when he attempted to defend Jesus from their attacks: "Art thou also of Galilee? Search and look; for out of Galilee ariseth no prophet" (John vii., 52). One can comprehend also the sneering sarcasm contained in the question of another Jew on the same occasion: "Shall the

Christ come out of Galilee?" (V. 41.) The indignant reply of Nathaniel to Philip, when he told him he had found the Messiah, is still more pointed, as showing utter contempt generally entertained by educated Jews for the people and country of Galilee: "Can there any good thing come out of Nazareth?" (John i., 46.) And the conduct of the Nazarenes themselves to Jesus is an evidence of their inherent brutality. When He had read the Scripture lesson in their synagogue on the Sabbath, and addressed them in such a way that "all wondered at the gracious words which proceeded out of His mouth," in a moment, when reminded of His humble parentage, they drove Him out, dragged Him to the top of a cliff, and would have dashed Him in pieces had He not escaped by a miracle. (Luke iv., 16–30.)

The language of the Galileans was also uncultivated, and their accent vulgar. The servants of the high priest in Jerusalem were able to detect our Lord's disciples by their marked provincialism in speech. They said at once to Peter: "Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto" (Mark xiv., 70; Luke xxii., 59; Matt. xxvi., 73). And so it was said of the whole body of disciples on the day of Pentecost, when they received the gift of tongues: "Behold, are not all these which speak Galileans?" (Acts ii., 7.) Their accent betrayed them, and the fact of their being rude, uneducated Galileans made their exhibition of learning all the more wonderful.

On thoughtful consideration it cannot but strike one that there was something wisely providential in the sad history and strange training of the Galileans—something which prepared them, all unconsciously, for the important part they were to play in the great work of our Lord. They were thereby freed from that narrow exclusiveness, that fanatical adherence to outward form and empty soulless ceremony which characterized the Jews of Jerusalem and rendered them almost impervious to true spiritual religion. The intercourse of the Galileans with the outer world, even though for the most part with inferior classes, still opened their minds, and made them ready to receive instruction from whatever source. Another circumstance in the eventful history of their country largely contributed to this result. After the death of Alexander the Great, and the establishment of the kingdom of the Seleucidæ at Antioch, a number of Greek colonists (soldiers and camp-followers) settled in cities in and near Galilee, called from their original number the Decapolis. The Greek language and Greek learning were thus introduced, together with that spirit of free and restless inquiry, which has always distinguished the Greek mind. Galilee became in this way a fitting field for the early training and subsequent public ministry of our Lord. In it the greater part of His life was spent; in it most of His miracles were performed; in it His parables and discourses were mainly spoken, and from it the vast body of His disciples and early converts were drawn. Galilee of the Gentiles became, as it were, the doorway from Judaism to Christianity —from the law of Moses to the Gospel of Christ.

It is a singular fact that the mountaineers of Galilee retain to this day most of the characteristics of their heathen ancestors. The Metawileh, who are doubtless the descendants of the primeval tribes, are rude in speech, fierce and reckless when passion is roused, and they still mix up with a formal Mohammedanism some of the mysterious rites of their old heathen worship.

In the main chain of Lebanon, north of the Leontes, there were other ancient tribes which the Israelites never expelled (Judges i., 31–33). Among these were the Sinites and Arkites (Gen. x., 17; I. Chron. i., 15), who appear to have held the great central ridge, and were both closely connected with the Phœnicians. Like the latter, they worshipped Baal; but their most honored national deity was Ashtaroth, corresponding to the classical Astarte, and Venus, and Aphrodite, and Syria Dea. She was the chief female, as Baal was the male deity, and was supposed to represent the moon, and to be the primal source of the productive power of nature. Her great sanctuary was at Aphek, beside the fountain of the River Adonis near the summit of Lebanon, where its ruins still lie.

Her worship extended at a very early period to most of the countries of the East, and she is probably the Ishtar of the Assyrian monuments. It was introduced into Israel during the age of the Judges (ii., 13; I. Sam. vii., 4); and Solomon established it in Jerusalem (I. Kings xi., 5; II. Kings xxiii., 13). It appears to have been accompanied by the most degrading and obscene rites. Jeremiah describes some phases of the worship as practised in Jerusalem: "The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to the queen of heaven" (vii., 18; *cf.* xliv. 17–19). The cakes were crescent-shaped, to represent Ashteroth Karnaim, "two-horned (crescent) Ashteroth" (Gen. xiv., 5). I have seen some of their ancient statues among the ruined cities on the eastern border of Bashan, with the crescent on the forehead. The modern emblem of Mohammedism, the crescent, comes originally from the same source through the old pagan Arabs.

An obscure passage in Ezekiel seems to point to another phase of this degrading superstition, borrowed directly from the shrine of Ashteroth in Lebanon. The prophet describes a vision: "He brought me to the door of the gate of the Lord's house which was toward the north (toward Lebanon); and, behold, there sat a women weeping for Tammuz" (viii., 14). Tammuz is most probably the Jewish name of Adonis, who, according to the old tradition, was the lover of Astarte (Venus), and was killed while hunting near her temple. The Syrian maidens held an annual festival in his honor, during which they wept and mourned for his fate; and in this, as it would seem from the reference of Ezekiel, they were joined by the women of Israel. The yearly lamentation of the maidens of Israel for the daughter of Jephthah bears some resemblance to the festival of Adonis. (Judges xi., 40.)

The ancient Canaanitish tribes of northern Lebanon are now unquestionably represented by the Maronites, who inherit all the leading characteristics of their forefathers—unconquerable love of liberty, sterling courage, persevering industry, and gross superstition. It is true their superstition has assumed since the seventh century a Christian aspect, but it is scarcely less degrading on that account. It is noteworthy, also, that while the Maronites profess the greatest devotion to Rome and the most profound veneration for the Pope, and while they are acknowledged by the Pope as true sons of the Catholic Church, they still show their old independence, and their opposition to all external control, ecclesiastical as well as civil, by maintaining with indomitable spirit and tenacity their native patriarch, their Syriac ritual, and their married clergy.

Christian Edification

Consecration to Christ.

By Canon James Fleming, B.D. (Episcopal), London.

There is a notion abroad in the world that religion is a beautiful sentiment; a thing of opinion rather than experience, of theory rather than practice; and we must endeavor to impress it on men's hearts that the conversion of a human soul is just as real as the creation of a world. Just as truly as God said, "Let there be light, and there was light," so when He says, "Thy sins are forgiven thee," it is a fact realized by the heart, and rejoiced in by the humble believer in Jesus Christ. We place this, then, not simply among theories but among the facts of Christianity that the Spirit of God converts a human soul; and we "are witnesses" that Christ is a Saviour at the right hand of God, to give repentance and the remission of sins. Every true Christian, every true follower of Christ, is a witness of these

things. A Christian is the best defence of Christianity. A Christian is the best argument for Christianity.

Happily, the passion for luxury and selfish enjoyment is not paramount. Still side by side with this, there is a spirit abroad of absolute, entire consecration to work. Men devote themselves to the work they have to do and it is done. One man conceives the idea that across three thousand miles of ocean a telegraphic cable can and *must* be laid. A thousand men declare against its possibility; but with the single idea revolving in his brain and burning in his heart, he keeps on toiling through years of discouragement, opposition and failure, until, in less than the lifetime of a child of twelve years, the cable is laid and the two ends of the earth are made as one, and another step is taken to weld in mutual harmony the kindred nations whose shores the magnet touches. This is the result of consecration to one idea, while the world acknowledges and bows to its genius.

This is the genius needed in the Church to-day—entire and absolute devotion to Christ—the consecration of that apostle who cried, "One thing I do," and, "The love of Christ constraineth us." This is an old idea. We cannot better it with a new one. Consecration and love—these would win the world for Christ. Love is the underlying spring of devotion in any pursuit. For the love of gold a man will go to the ends of the earth. For love of ambition and revenge nations will bathe their hands in each others' blood. For love of strong drink a man will see his family reduced to rags, turned out of their home and go to the workhouse. He will break down his health, and plunge body and soul into a drunkard's untimely grave. In these terrible ways the love which is from beneath shows itself. There is opposed to this the love that cometh down from above—the love of Christ. This mightiest force in the world, this

"Love Divine, all love excelling."

is the Christian's motive and the Christian's strength. And if the Church would outshine, outwork, outstrip and conquer the world; if she would pull down the strongholds of sin and Satan, she must be baptized with love, penetrated by devotion, and clothed with the power of God. There is latent power enough in the Church to save the world, but not developed power in the Church sufficient at present to save the world. She must burst every band of restriction and every cord of hindrance, as Samson did the tow and the withs that held him. Then—but not till then—she will move to deeds worthy of her high calling. Then—but not till then—she will march to the music of victory. Then—but not till then—with holy audacity she will press into the thickest and hottest of the fight, and attack the strongest fastnesses of the foe. It was a military usage of the ancient Romans, when a legion wavered and fell back, that the most daring of their centurions would seize the standard from the hands of the faltering bearer, and hurl it amidst the ranks of the enemy, when the army, seeing the eagle in peril, would rally, throw themselves upon the foe, drive them back with resistless force, and in recovering the standard win also the victory. May not this be the usage of our Holy War? Let us hurl our Standard of the Cross among the thick ranks of the foe and win both IT and THEM.

For this, we need entire personal consecration to Christ, and nothing else will take its place. For this we need the endowment of the Holy Spirit, and we must have it. The Church is enlarging her borders and extending her missions. She is building, restoring, endowing. All this is well. Let her sons do it. It is the best investment of all. But the most profitable endowment which we all, ministers and people, can make to God, to His cause, and to the world, is to

"Give up OURSELVES through Jesu's power
His name to glorify:
And promise in this sacred hour
For Him to live and die."

"Only."

Only some act of devotion,
Willingly, joyfully done;
"Surely, 'twas naught,"
(So the proud world thought),
But yet souls for Christ were won.

Only an hour with the children,
Pleasantly, cheerfully given;
Yet seed was sown
In that hour alone,
Which would bring forth fruit for heaven.

Christians, be More Joyful.

By A. Maclaren, D.D. (Baptist), Manchester, England.

"Can the children of the bridechamber mourn whilst the bridegroom is with them?" The answer sometimes seems to be, "Yes, they can." Our own hearts, with their experience of tears and losses and disappointments, seem to say, "Mourning is possible, even whilst He is here. We have our own share, and, we sometimes think, more than our own share of the ills that flesh is heir to."

* * * * *

Our joy will sometimes be made sweeter and more wonderful by the very presence of the mourning and the grief. Just as the pillar of cloud that glided before the Israelites through the wilderness glowed into a pillar of fire as the darkness deepened, so, as the outlook around becomes less and less cheery and bright, and the night falls thicker and thicker, what seemed to be but a thin grey wavering in the blaze of the sunlight, will gather warmth and brightness at the heart of it when the midnight comes.

You cannot see the stars at twelve o'clock in the day. You have to watch for the dark hours ere heaven is filled with glory. And so sorrow is often the occasion for the full revelation of the joy of Christ's presence.

Why have so many Christian men so little joy in their lives? Because they look for it in all sorts of wrong places, and seek to wring it out of all sorts of sapless and dry things. "Do men gather grapes from thorns?" If you put the berries of the thorn into the winepress, will you get sweet sap out ot them? That is what you are doing when you take gratified earthly affections, worldly competence, fulfilled ambitions, and put them into the press, and think that out of these you can squeeze the wine of gladness. No! no! brethern; dry and sapless and juiceless they all are. There is one thing that gives a man worthy, noble, eternal gladness, and that is the felt presence of the Bridegroom.

Why have so many Christians so little joy in their lives? A religion like that of John's disciples and that of the Pharisees is a poor affair. A religion of which the main features are law and restriction and prohibition, cannot be joyful. And there are a great many people who call themselves Christians, and have just got religion enough to take the edge off worldly pleasures, and yet they have not got enough to make fellowship with Christ a gladness for them.

There is a cry amongst us for a more cheerful type of religion. I re-echo the cry, but am afraid that I do not mean by it quite the same thing that some of my friends do. A more cheerful type of Christianity means, to many of us, a type of Christianity that will interfere less with my amusements—a more indulgent doctor that will prescribe a less rigid diet than the old Puritan type used to do. Well, perhaps, they went too far. I do not care to deny that. But the only cheerful Christianity is a Christianity that draws its gladness from deep personal experience of communion with Jesus Christ. There is no way of men being religious and happy, except being profoundly religious and living very near their Master, and always trying to cultivate that spirit of communion with Him which shall surround them with the sweetness and the power of His felt presence. We do not want Pharisaic fasting; but we do want that the reason for not fasting shall not be that Christians like eating better, but that their religion must be joyful because they have Christ with them, and therefore cannot choose but sing, as a lark cannot choose but carol. "Religion has no power over us but as it is our happiness," and we shall never make it our happiness, and, therefore, never know its beneficent control, until we lift it clean out of the low region of outward forms and joyless service, into the blessed heights of communion with Jesus Christ, "Whom having not seen we love."

I would that Christian people saw more plainly that joy is a duty, and that they are bound to make efforts to obey the command, "Rejoice in the Lord always," no less than other precepts. If we abide in Christ, His joy will abide in us, and our joy will be full. We shall have in our hearts a fountain of true joy, which

will never be turbid with earthly stains, nor dried up by heat, nor frozen by cold. If we set the Lord always before us, our days may be at once like the happy hours of children of the bridechamber, bright with gladness, and musical with song; and also, saved from the enervation that sometimes comes from joy, because they are like the patient vigils of the servants who wait for the Lord, when He shall return from the wedding. So strangely blended of fruition and hope, of companionship and solitude, of feasting and watching, is the Christian life here, until the time come when His friends go in with the Bridegroom to the banquet, and drink for ever of the new joy of the Kingdom.

MISSION FIELDS

Will God Hold the Heathen Guilty?

By Prof. S. H. Kellogg, D.D. (Presbyterian), Western Theological Seminary, Allegheny, Pa.

That the great mass of the Mohammedan and heathen populations of the world are in a state of the deepest moral and spiritual degradation will not be denied by any candid person. As we face this fact, the question presses heavily upon the heart of every Christian: Can these people be justly held responsible for their evil moral condition? Can we believe that those who are born and live their whole life in a darkness so profound will be punished by a just God for their idolatry and all their other sins?

In answer to this much might be said. In the first place, we need to remember that according to the teaching of Christ, the final retribution of sin will be in every case according to the light which each has had, or might have had if he had wished. "The servant which knew not his master's will and did it not, shall be beaten with few stripes." "It shall be more tolerable for Tyre and Sidon"—even "for Sodom and Gomorrah—in the day of judgment, than for Chorazin and Bethsaida," or—we may rightly add—for New York or London. The justice of these principles is almost self-evident. Every one will admit that it is just to hold a man responsible for doing wrong when he does what he knows to be wrong. "To him that knoweth to do good and doeth it not, to him it is sin." These words of the apostle simply express the natural judgment of mankind. It is no less plain that it is just to judge a man, not only according to the light he actually had, but also according to that which he *might* have had, if he had sought it. Now if we accept, as we ought, the teachings of the inspired apostle Paul upon this subject, it is plain that he teaches that according to these principles, the heathen can and will be justly held responsible by God for the evil which they do. He tells us plainly that the invisible things of God "since the creation of the world are clearly seen, being perceived through the things that are made, so that they are without excuse." He also tells us that besides this revelation of God in nature without, they have also a revelation in the natural conscience within. "For when the Gentiles which have no law, do by nature the things of the law, these, having no law, are a law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness, and their thoughts one with another accusing or else excusing them." Such is the plain statement of the Scriptures on this momentous question.

Many, however, seem to think these statements too strong. It is therefore of consequence to show, what can be shown with abundant clearness, that these declarations of the Word of God are not to be regarded as rhetorical exaggerations. Word for word they are sustained by the testimony of the heathen and Mohammedan world itself. To illustrate this, let us

hear from each of the three chief world-religions, Islam, Brahmanism and Buddhism.

In the Koran we read,

"Arise and warn!

"Thy Lord—magnify him!

"Thy raiment—purify it!

"The abomination—flee it!

"And bestow not favors that thou mayest receive again with increase."

And again,

"When the leaves of the Book shall be unrolled,

"And when the Heaven shall be stripped away,

"And when Hell shall be made to blaze,

"And when Paradise shall be brought near,

"Every soul shall know what it hath produced.

"And whosoever shall have wrought an atom's weight of good shall behold it!

"And whosoever shall have wrought an atom's weight of evil shall behold it."

Here then is an illustration of the light which the Mohammedan has or may have without the Christian Scriptures. Must we not say that if "to him that knoweth to do good and doeth it not, to him it is sin," then the Mohammedan may be justly held responsible by a just God for his wrong doing?

How stands the case with the Hindoos?

In that grand poem, the *Bhàgavad Gita*, so widely known and profoundly reverenced in India, according to Prof. Monier Williams' translation, *Krishna*, as an incarnation of the Supreme Being, is made to say to his worshipper,

"Whate'er thou dost perform, whate'er thou eatest,

"Whate'er thou givest to the poor, whate'er . . .

"Thou doest as an act of holy penance,

"Do all as if to me, O Arjuna!"

Again, the duty of industry and disinterestedness in labor is in the same poem thus enjoined:

" . . . None can live

"By sitting still and doing nought; . . .

" . . . Yet in working

"Ne'er work for recompense; let the act's motive

"Be in the act itself. Know that work

"Proceeds from the Supreme. I am the pattern

"For men to follow; . . .

". . . Nought remains for me

"To gain by action, yet I work forever

"Unweariedly, and this whole universe

"Would perish, if I did not work my work."

Nor are we to regard these recognitions of high moral duty as merely belonging to the few. Every Brahman in his daily confession says,

"I am sin, my spirit is sin, my work is sin, my nature is sin."

And one of the most popular Indian poets of a more modern age says,

"Love selleth in no market; love groweth in no garden mortal;

"Who hath not love, chains await him beyond death's gloomy portal."

Sayings such as these are household words. One constantly is meeting with them. Thus might one multiply testimonies, all alike showing that when the Hindoo breaks the law of God, he cannot be excused upon the ground of ignorance. He knows, or can know, what the law of God demands.

Last of all, for illustration of the same truth, we turn to the Buddhists. Here we are confronted first with the fact that the Buddhist does not recognize even the existence of God, much less any duty due from man toward Him. But that for this ignorance of God there is for them no excuse, is plain from the fact that under just the same conditions under which Buddhism arose, others than Buddhists by that light of nature and conscience which all had in common, did learn that there was a God. If therefore the Buddhists have failed to learn this, we cannot affirm that this has been due to the lack of light sufficient for conviction. All the more impressive, however, because of this denial or ignoring of the being of God, becomes the emphatic recognition by the Buddhists of every duty which the law of God revealed to us demands from man toward man. Their sacred books are filled with expressions of this recognition. Thus we read in the *Dhammapada*,

"If a man speaks or acts with an evil thought, pain follows him as the wheel

follows the foot of the ox that draws the carriage." "Hatred does not cease by hatred; hatred ceases by love." So, in the *Sutta Nipàta*, that man is said to be in the way of salvation "in whose breast there are no feelings of anger;" who is "free from covetousness" and from pride. And again it is said that he shall obtain the highest good who has "abandoned ridiculous talk, lamentation, corruption, deceit, hypocrisy, greediness and haughtiness, clamor and harshness, depravity and foolishness."

But to such testimonies we need not add. Assuredly they make it very plain that much of the talk which we hear as to the ignorance of the heathen, needs to be very greatly modified to make it agree with the facts. That *every one* in India, or in Buddhist or Mohammedan countries, has the same clear perception of moral truth as the writers of the extracts we have cited, no one will pretend. But that it is *possible* for men under the conditions of life among these peoples, to gain a clear knowledge of the requirements of God's law without a supernatural revelation, such extracts prove with luminous clearness. And it is with reference to this possibility, even as simple justice and righteousness demands, that they will at last be judged.

In the face of such facts as these, then, to assume, as men constantly do, that when the heathen or Mohammedan lives in the practice of covetousness, sensuality and deceit, when he shows hatred, malice, and other evil passions, yet because of his ignorance we may be sure that a just God will let him go unpunished, is plainly a mistake of the gravest consequence. If it is right that a man should be punished for doing what he knows to be wrong, then the heathen are under the just wrath of God and are travelling to retribution. If it is right that a man should be punished even for the wrong he ignorantly does when that ignorance was his own fault, then, again, we may be sure that punishment from God awaits the sinning heathen. To the common cavil against the plain teaching of the Bible on this subject, such testimonies as we have instanced give an overwhelming answer. The words of the inspired apostle prove to be only the simple statement of the judgment even of the unbiased natural reason in the presence of the facts—"They are without excuse."

The bearing of all this on the duty of the Church to carry to the heathen the Gospel of Christ is so clear as not to need argument. It can only be evaded by assuming that they may yet somehow be saved, even though they have not here the Gospel. Space will not allow us to argue this point at length. What Paul believed and taught on this subject may be learned from his plain declaration that "as many as have sinned without law, shall perish without law," and from his formal argument upon this matter in the tenth chapter of his Epistle to the Romans. Of salvation apart from faith in Christ, Paul knows nothing. Of a faith of Christ without a "hearing" of Christ, and that by the "preaching" of His servants here in this earthly life, the apostle knows as little.

American Foreign Missions.

According to recent statistics, 2,336 workers from Christendom are being supported in their labor abroad by American churches. Exclusive of native helpers, the Presbyterian Church, North, maintains 445 missionaries, the Methodist Episcopal Church, North, 279 missionaries, the American Baptist Missionary Union, 190 missionaries, and the Moravian Church, 284 missionaries. Nearly every other denomination has some representation abroad, but those named lead in numbers. The entire missionary income of all the societies is $3,420,613, of which $233,595.92 is required to meet the expenses of the home management. The cost per convert of this missionary labor is $7.32, and the increase in the number of converts over last year is just 7.32 per cent. This percentage being between four and five times the percentage of growth in the home churches, demonstrates once more that the sowing of the seed in new fields often leads to richer harvests than old soil will produce. The number of native communicants in the foreign churches is 248,079, being 25,173 more than reported one year previous.

BEAUTIFUL THOUGHTS

Be but faithful, that is all.—*Arthur Hugh Clough.*

Every misery missed is a new mercy.—*Isaac Walton.*

Keep the home near heaven. Let it face toward the Father's house.—*James Hamilton.*

Afflictions are but the shadow of God's wings.—*George MacDonald.*

Faith is the pencil of the soul that pictures heavenly things.—*T. Burbridge.*

We count words as nothing; yet eternity depends upon them.—*Quesnel.*

When God sends one angel to afflict, He sends many more to comfort.

If you cannot be great, be willing to serve God in things that are small.—*S. F. Smith.*

Only let us have faith in God, and we shall not lack the means of doing good.—*Andrew Fuller.*

Gratitude to a covenant God makes even a temporal blessing a taste of heaven.—*Romaine.*

We do not sail to glory on the salt sea of our own tears but on the red sea of a Redeemer's blood.—*Secker.*

Advice is like snow: the softer it falls, the longer it dwells upon, and the deeper it sinks into, the mind.—*Coleridge.*

This best culture of human friendship finds its infinite image in the saving of the soul by Jesus Christ.—*Phillips Brooks.*

When prayer mounts upon the wing of fervor to God, then answers come down like lightning from God.—*Secker.*

We understand death for the first time when he puts his hand upon one whom we love.—*Mme. de Stael.*

The holiest of all holidays are those
Kept by us in silence and apart;
The secret anniversaries of the heart.
—*Longfellow.*

A child of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.—*C. H. Spurgeon.*

Satan selects his disciples when they are idle, but Christ chose His while they were busy at work, either mending their nets or casting them into the sea.—*Farendon.*

No soul was ever lost because its fresh beginning broke down; but thousands of souls have been lost because they would not make fresh beginnings.—*Faber.*

Advice should be like a gentle fall of snow, and not like a driving storm of hail. It should descend softly, and not be uttered hastily.—*J. Cox.*

Think of the day, the humbling, affecting, overwhelming day, when the cup of cold water will reappear as an ingredient in the everlasting glory.—*James Hamilton, D.D.*

Death does not destroy, but catches, crystalizes, and makes permanent the character of a good man, leaving it a priceless bequest to society.—*Bishop Dagget.*

We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.
Raphael.

Because Christ loves us He claims us, and desires to have us wholly yielded to His will, so that the operations of love in and for us may find no hindrance.—*F. R. Havergal.*

God is a sun. He is the infinite good. Nothing but a living, sensible communion with Him can displace heaviness from the heart and shed happiness over the life.—*T. Pearson.*

As a king is honored in his image, so God is loved and hated in man. He cannot hate man who loves God; nor can he who hates God love man.—*St. Chrysostom.*

Satan always rocks the cradle when we sleep at our devotions. If we would prevail with God, we must wrestle; and if we would wrestle happily with God, we must wrestle first with our own dullness.—*Bishop Hall.*

SLUMBER SONG.

FOR THE PULPIT TREASURY.

I.

Gently, my babie, I'll sing thee to sleep,
Then quietly, peacefully slumber;
Sweetest, thy mother will loving watch keep,
Then quietly, peacefully slumber.

II.

Smile thou, my darling, oh, smile in thy sleep,
The angels are whisp'ring to babie;*
Wonderful stories in Dreamland they keep,
Which seraphs are whisp'ring to babie.

III.

Father in heaven, Thou'lt watch o'er me too,
As I am now watching my babie;
Guard me and shield me life's rough journey through,
As I am now shielding my babie.
Sleep darling, sleep, sleep babie sleep,
Quietly, peacefully slumber.
H. R. Palmer, Mus. Doc.

* It is an old saying that when an infant smiles in its sleep the angels are whispering to it.

49. Waiting on God.—Ps. xxvii., 4.

It is always easier to act than wait. The soldiers doubtless found it hard to walk round Jericho seven times, doing nothing. The Israelites doubtless, found it hard to "stand still and see the salvation of God," instead of rushing on the hosts of Pharaoh. At Waterloo the Guards could scarcely refrain until the moment when the well-known words were spoken which allowed them to assume the offensive, and gain the victory.—*F. F. Trench.*

50. Self-conquest.—Prov. xvi., 32.

Alexander could conquer the legions of Persia, but he could not conquer his passions. Cæsar triumphed in a hundred battles, but he fell a victum to the desire of being a king. Bonaparte vanquished nearly the whole of Europe, but he could not vanquish his own ambition. And in humbler life, nearer home, in our own every-day affairs, most of us are drawn aside from the path of duty and discretion, because we do not resist some temptation or overcome some prejudice.—*Goodrich.*

51. Celestial Light.—II. Peter i., 19.

Turn a telescope on a star, and at the instant when the instrument has reached the right position the light flashes through the tube and produces an image of a star in the dark chambers of the telescope. So when the human will yields to God there flashes through the human spirit the light from the orb of heaven and there is found with us the star of a sense of forgiveness, a star which the Bible itself calls the day star, and unto which, as it avers, we do well to give heed.—*Joseph Cook.*

52. Christ in the Heart.—Col. i., 2, 7.

A wounded soldier boy was dying in a hospital. The lady who watched by his bedside said to him, "My dear boy, if this should be death that is coming upon you, are you ready to meet your God?" He answered "I am ready, dear lady, for this has long been His kingdom," and as he spoke he placed his hand upon his heart. "Do you mean," questioned the lady, gently, "that God rules and reigns in your heart?" "Yes," he answered; but his voice sounded far off, sweet and low, as if it came from a soul already well on its way through the "dark valley and shadow of death."

53. A Child's Worth.—Luke ix., 38.

"How much that little girl costs!" said a mother, as she and I passed a little child leaning against an iron railing, eagerly watching some boys playing at marbles. "Costs!" I said, "what, her shoes and socks, her plaid dress and gay ribbons, her hat and feathers, her——?" "That is her least cost," replied the mother, "nor was I thinking of that; but what pain and suffering she costs, what fatigue and watching, how much of a mother's anxiety, how much of a father's toil, how many prayers, how many fears, how many yearnings, how much patience, how much responsibility, how much instruction, how much correction, how much love, how much sorrow, how many teachers, how many sermons, how many Sabbaths! She costs, too, a dying Redeemer."

54. Opportune Benevolence.—Gal. vi., 10.

Hunt up on your map the straits of Magellan; look at the mountains hanging over; imagine the point of rock that leans the farthest out; and think of a barrel hung by a heavy chain swinging there. That is a post-office! The postmaster dosn't stay up there to deliver the mails, and no postman unlocks it; in fact it has no key.

Yet it is a grand old post-office. Ships coming along that way stop and fish out packages of precious letters that have been dropped therein, see if they can find any that want to travel their way, and if so, they take them on; in their place they leave a package which wants to go in another direction, and some day a ship comes along, studies the direction of that package, says, "Ah, I can take that," and away she sails. And the barrel swings, doing its duty day by day without being watched, sending joy to many hearts.—*Pansy.*

55. Self-sacrifice.—John xi., 50.

The plague was making a desert of the city of Marseilles; death was everywhere. The physicians could do nothing. In one of their councils it was decided that a corpse must be dissected; but it would be death to the operator. A celebrated physician of the number arose, and said, "I devote myself for the safety of my country. Before this numerous assembly, I swear in the name of humanity and religion, that to-morrow, at the break of day I will dissect a corpse, and write down as I proceed what I observe." He immediately left the room, made his will, and spent the night in religious exercises. During the day a man had died in the house of the plague and at daybreak on the following morning, the physician, whose name was Guyon, entered the room and critically made the necessary examinations, writing down all his surgical observations. He then left the room, threw the papers into a vase of vinegar, that they might not convey the disease to another, and retired to a convenient place, where he died in twelve hours.

MONTHLY SURVEY

The various dioceses of Berlin report a total of 913,546 members of the Evangelical church and 117 pastors, or 7,808 souls for each pastor.

For the first time since the reign of James II. a Roman Catholic priest will sit in the House of Lords in the person of Lord Petre.

About seven converts to each of the preachers in the United States and about seventy to each of the missionaries in Asia is said to be the relative proportion.

Sig. Rafael Mariano, an ex-priest and Protestant convert, has been appointed Professor of Ecclesiastical History in the University of Naples by the Italian Minister of Worship.

The extensive circulation of single Gospels in China is telling on the people in a way no statistics can tabulate. There are at least 20,000 Scriptures in circulation in this province.

The Free Church of Scotland has established a new medical mission in the Holy Land; the headquarters are to be at Tiberias, and will be called the Sea of Galilee Medical Mission.

There are now eight hundred and ten Young Men's Christian Associations in this country, with a total membership of 108,137. There are eighty buildings and real estate, in all worth $3,956,000.

Mr. Spurgeon's Pastors' College, in London, in twenty-seven years has educated 652, of whom 486 are employed as pastors, missionaries, or evangelists in connection with the Baptist Church.

Georgia has a law imposing a penalty of $300 for railroads running excursion trains on Sunday, and recently a railroad was bound over to court for trial on account of an alleged violation of this law.

There are in India 124,000,000 women, who are truthfully described as "unwelcomed at their birth, untaught in their childhood, enslaved in their marriage, accursed as widows, and unlamented when they die."

The Reformed Church (German) in the United States now numbers 782 ministers, 1,465 congregations, and 170,030 members, organized into one General Synod, seven District Synods, and fifty-two Classes.

The strength of the Prohibition Amendment in Iowa is to be tested in the courts. On September 4th petitions in equity were filed at Dubuque, praying for injunctions to restrain seventeen saloon-keepers of the city from maintaining and continuing nuisances in the form of saloons.

In the exploration of the old temple area in Jerusalem, one of the stones placed round about the low parapet dividing the Court of the Israelites from the Court of the Gentiles, has been dug up, with the inscription in Greek still legible, forbidding a Gentile under pain of death to pass the parapet.

During his visit to Palestine, Gen. Lew Wallace visited the old mosque at Hebron, being only the fifth Christian who had ever entered it. His predecessors were the Prince of Wales and his two sons and the Emperor of Austria. He went into every part of the cave except the Cave of Machpelah, which is entirely closed.

Here are the Sunday-school statistics for North America, and it will be noted that it begins to require a large number of figures to express them: United States—Schools, 98,303; teachers, 1,043,718; scholars, 7,668,883; total, 8,712,601. Dominion of Canada—Schools, 4,965; teachers, 43,730; scholars, 370,154; total, 413,884. Newfoundland—Schools, 240; teachers, 1,749; scholars, 17,572, total, 19,321. Labrador—Schools, 8; teachers, 32; scholars, 240; total, 272.

Egyptologists who discovered the site of Pithom, one of the treasure-cities built by the Hebrews for Rameses II., have made some very important discoveries on the site of the ancient city of Zoan, the capital of the Delta provinces of Egypt. Inscribed stones bearing the cartouche of King Pepi of the sixth dynasty have been brought to light from which we may hope to obtain valuable information. It is thought that if any memorials of the Hebrews are extant in Egypt they will be found beneath the mounds which covered the city through whose streets Joseph and Moses walked.

Mr. Cannon, who represented the Mormons of Utah in Congress for several years, but was finally expelled on account of his polygamy, has taken up his residence in Washington as a lobyist, to use his influence against unfavorable legislation against the infamous system of which he is a part.

It is announced that a new manuscript in Syriac has been discovered, containing the Second Epistle of Peter, the Second and Third Epistles of John, and the Epistle of Jude, written with great care; with numerous marginal notes, and with copious use of vowel-signs. Heretofore there have been but few copies of these Epistles known to the scholars, and this new "find" is a highly-prized addition to the collection, and will lead at once to a careful revision of the text.

BOOK DEPARTMENT, Etc.

OUR MISSIONARY HEROES AND HEROINES; or, Heroic Deeds done in Methodist Missionary Fields. By Daniel Wise, D.D. Phillips & Hunt, New York. Walden & Stowe, Cincinnati.

A capital book for the Sunday School library and the family reading shelf. Each of its sixteen chapters contains a story of missionary life stranger than fiction. The triumphs of grace as recorded in these consecrated lives are wonderful.

MISSIONARY APPRENTICESHIP. By J. M. Thoburn, D.D. Phillips & Hunt, New York. Cranston & Stowe, Cincinnati.

The author of this book is its subject. The apprenticeship in mission work has been his own. It affords a good illustration of missionary work and life. Its lessons are many and well recorded, and should take a place alongside of our Missionary Heroes and Martyrs.

ODE: INTIMATIONS OF IMMORTALITY, from Recollections of Early Childhood. By William Wordsworth. Lothrop & Company, Boston. Spinney & Perkins, Bible House, New York. Price, $2.00.

This well known poem of Wordsworth is exquisitely illustrated, beautifully printed and tastefully bound in this charming edition. It will make a nice holiday present and have a refining tendency wherever it is read.

BABYLAND. By the Editors of *Wide Awake*. Lothrop & Company, Boston. Spinney & Perkins, Bible House, New York. Boards, 75 cts.; Cloth, $1.00.

Nothing could give greater joy to a "little one" than the sweet illustrations on every page of this annual for childhood. Every eye will brighten and every tongue prattle as page after page reveals to the delighted one the nice pictures and little stories treasured here.

THE NEW TESTAMENT of our Lord and Saviour Jesus Christ. The Text in the Authorized Translation with a Commentary and Critical Notes. By Adam Clarke, LL.D., F.S.A., etc. A new edition condensed and supplemented from the best modern authorities, by Daniel Curry, LL.D. Vol. II. The Epistles and Revelation. Phillips & Hunt, New York. Cranston & Stowe, Cincinnati.

In this volume Dr. Curry closes his work on the condensation and supplementation of the well-known and highly esteemed commentary by Dr. Clarke. The reviser has spared neither time nor research in his efforts to condense the results of the best modern writers on the New Testament and to give the benefit of all to his readers in this revision. He has been in thorough sympathy with the theological views of the learned commentator, and his own erudition is attested by carefully prepared prefaces and introductions to the several Epistles and by many valuable notes; although in some of these he introduces views at variance with those of learned interpreters in his own type of theology. These two volumes on the New Testament are an important and handy addition to the pastor's library and should find a place among the religious books in every family.

AN EXPLANATION OF THE EPISTLE TO THE HEBREWS. By the Rev. Samuel T. Lowrie, D.D., pastor of Ewing Presbyterian Church, New Jersey. Robert Carter & Brothers, New York.

The author is evidently a painstaking student of God's Word, conscientiously endeavoring to extract its true meaning, and with the determination to use only beaten oil for his lamp in the sanctuary. With this aim he has spent eight years in the investigation of the truth recorded in this Epistle. In this work Dr. Lowrie has made Dr. von Hofmann's "Comments" the basis of his own, and has produced an "explanation" exegetical, solid and of great value to biblical students.

THE PRECIOUS PROMISES; or, Light from Beyond. By Cunningham Geikie, D.D. New Edition. James Potts & Co., New York.

This is a sweet volume filled with the richest truth presented in various aspects, and admirably adapted for private reading. Jewels are found on every page and each gem glistens with the light of heaven.

THE THEOLOGY OF CHRIST: FROM HIS OWN WORDS. By Rev. Joseph P. Thompson, D.D., late pastor of the Broadway Tabernacle, New York, with an Introduction by Wm. M. Taylor, D.D., LL.D. 310 crown 8vo pages. E. B. Treat, 757 Broadway, New York. Price, $1.50.

What did Christ Himself say, speaking to men with His own human lips? and what systematic theology may be fairly constructed from these sayings? These are the two questions which Dr. Thompson undertook to answer in this book. He assumes that the foundation of the temple of Christian truth must be the words of Him who is The Truth, and upon this sure foundation the wise master-builder will erect walls, columns, buttress, roof, and pinnacle, with materials gathered from every other portion of God's Word, until the whole fabric of Christian doctrine and morals stands out in complete state. The book is the best

production of its learned author. It is Christ's theology crystallized, a text-book for theologians and a systematized compend of the theology found in the words of Christ, for every biblical student. Dr. Taylor, in his valuable introduction, shows his high appreciation of the book and his estimate of the ability of its author, his own predecessor in the pastorship of the Broadway Tabernacle.

THE MYSTERY OF THE KINGDOM, traced through the Four Books of Kings. By Andrew Jukes. Part I. First book of Kings. Thomas Whittaker, New York. Price, $1.

There is an attempt in this book to show that there is a mystic import running through the historical facts of the Old Testament and that this is illustrated by the quotations from and the applications of the Prophets and the Law which are found in the New Testament. Though we may not agree with the author in all his teachings, yet his book deserves a careful reading.

GIRL GOLDIE, a Wonderful Story of Butterfly Time, designed by Miss L. B. Humphrey. Spinney & Perkins, Bible House, New York.

This new publishing house have made their début in the production of this unique fan-shaped child's book with beautiful colored illustrations. It should take a first-class place among presents to children not only at holiday time but at all other times. The story, illustrations, design and form of binding display much taste, and give promise of future triumphs.

ANNA MARIA'S HOUSEKEEPING. By Mrs. S. D. Power. Lothrop & Company, Boston. Spinney & Perkins, Bible House, New York. Price, $1.00.

The author covers in this book the various details of a well-kept house, giving useful instructions, needful warnings, and a great variety of apposite hints. Anna Maria talks in a very chatty strain, and leaves very few things in the ordering of a family, untouched as she pursues her interesting course of advice.

THE LIFE AND TIMES OF JESUS THE MESSIAH. By Alfred Edersheim, M. A. Oxon., D.D., Ph.D., late Warburtonian Lecturer at Lincoln's Inn. In two vols. Second Edition. New York: Anson D. F. Randolph & Company. London: Longmans, Green & Company. Price, $6.00 per set.

These two portly volumes of over 750 pages each are a very valuable contribution to our biblical literature. The learned author, who is a Christian Jew, writes in a very reverent and humble spirit. His object has been to determine facts, and impartially weigh arguments, that the truth might be ascertained about Jesus of Nazareth. All the surroundings of place, society, popular life, intellectual and religious development are viewed in connection with His life. The bearing of the religious leaders of Israel from first to last, towards Jesus is explained, and the conclusion is reached that the fundamental direction and details of His teaching and work were in direct opposition to the doctrine, practice and expectancies of the Synagogue and that the scriptural, moral and spiritual elements of His teaching and work could not have been the mere outcome of a carpenter's son at Nazareth. The work is informally a grand commentary on the four Gospels, sheds light clear and rare upon very many points, and rings out its "Easter-bells to guide those who are belated, over the storm-tossed sea, beyond the breakers, into the desired haven." The Index of subjects and texts is very complete and the paper, type and binding are admirable.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

FRANK LESLIE'S ILLUSTRATED SUNDAY MAGAZINE, NOVEMBER, 1884. Oxford and Cambridge, *Rev. Geo. T. Rider.* Hymn and Hymn Tunes, *D. E. Hervey.* Christ the Light of the World; Spiritualism and Imposture, *Editor.* The Christianized Vote, *T. De Witt Talmage, D.D.*

THE NORTH AMERICAN REVIEW, NOVEMBER, 1884. Woman as a Political Factor, *Judge R. C. Pitman.* The African Problem, *Prof. E. W. Gilliam.* Over Illustration, *Charles T. Congdon.* Restriction of the Suffrage, *William L. Scruggs.*

POPULAR SCIENCE MONTHLY, NOVEMBER, 1884. Relations between Mind and the Nervous System, *Wm. A. Hammond, M.D.* The Future of the Negro in the South, *J. B. Craighead.* Pending Problems of Astronomy, *Prof. C. A. Young.* What is Electricity? *Prof. John Trowbridge.*

THE CENTURY MAGAZINE, OCTOBER, 1884. The Battle of Bull Run, *Gen. G. T. Beauregard.* Recollections of a Private, *Warren Lee Goss.* A Phase of Social Science, *Rt. Rev. Henry C. Potter, D.D.* How shall we elect our Presidents? *George T. Curtis.*

THE ENGLISH ILLUSTRATED MAGAZINE, OCTOBER, 1884. The Horse: Ancient and Modern, *Alfred E. T. Watson.* Heidelberg, *M. O. W. Oliphant.*

CASSELL'S FAMILY MAGAZINE, OCTOBER, 1884. A Word about Disinfectants, *An Analytical Chemist.* The Art of Soup-making, *L. Heritage.* Amateur Photography, *Rev. A. H. Malan.* Talks with my Patients, *A Family Doctor.* What is Thought Transference? *Geo. D. Day.*

HEBRAICA, OCTOBER, 1884. Methods in Hebrew Grammars, *Prof. G. H. Shodde, Ph.D.* Sayings of the Fathers, *Rev. B. Peck, Ph.D.*